

A NEVVVE ANA-
tomie of vvhole man,
aswell of his body, as of
his Soule :

Declaring the condition
and constitution of the same,
in his first creation, corruption,
regeneration, and glori-
fication.
(.:.)

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To the right vvorshipfull

William Moune Esquire, Iohn Wool-
ton wyseth prosperous successe

in all vvorldly affayres, and in the life
to come, Ioyes, and Immor-
tall felicitie.



HOSE THAT HAVE

*imployed their studies and
labors, in the diligent inqui-
sition and description of
Anatomie, howe the partes
of mans body are coupled &*

*knitte together, vvhat properties and powers
they haue, vvhat things are healthfull, or hurt-
full vnto the same : haue alwayes purchased
great prayse & cōmendation amōgst all honest
& vertuous men. And although it be accomp-
ted of some, an yrkesome and cruell thing, to cut
and mangle mans lymmes and members : yet
the ende and vse of the same is both necessarie
and profitable, in all the course and trade of
mans life. The cause vvhy those thinges are so
studiously sought after, is, that salues and medi-
cines may be more commodiously and skilfully
applied and ministred vnto liuing bodies. For
how, or to vvhat ende can they vse applications*

*The know-
ledge of A-
natomy pro-
fitable for
mans lyfe.*

The Epistle

to any part, if they knowe not the position, constitution, propertie, and nature thereof?

The know-
ledge of a-
natomy doe
induce vs
to thinke
there is a
God.

Galen: vsu
part. & a-
lijs locis.

Iob. 10. 37

38. 39.

Psa. 19. 33

133.

Wysd. 7.

The consi-
deration of
the spiritu-
all anatomy
and fruite
thereof.

Besides this commoditie, the inspection of Anatomie (as Galene diuinely writeth) deduceth the creature, to some knowledge of his Creator. And euen so Iob, Dauid, Salomon, & many other in the holy Scripture, after they haue moued vs to beholde the glory of God, by his handy vorkes: vhen they come to the vewe and consideration of mans body, they so speake therof in vway of admiration and vondrous, that vve may vuell gather the straunge and almost diuine composition of the same, very much to excell all other earthly creatures.

Nowe if men for the declaration of these corporall things, haue bin alwayes heretofore so well loued & liked: Then those can not be misliked, that in a generall Anatomie of vvhole man, as well of his soule, as of his body, doo endeuor to describe mans excellencie before his fall, and his miserable ruine, together with the causes and consequences therof. And then descende in order to Regeneration and restitution of Gods Image in man, vvhetherby the Christian liueth, eue by death: his body shall rise agayne, and be coupled vwith the soule, and so at the last be glorified

Dedicatorie.

glorified eternally in the heauenly kingdome.

But we can haue no helpe in the doctrine of these high mysteries, neither of Hypocrites, Galene, nor any other bodily Phisition: for they conteyne them selues vvithin the limits of their profession. Those Scriptures then, which be called (and are in deede) Holy, doo playnly reuele this doctrine vnto vs: for those that haue excelled in vvitte, learning, and iudgement among the Heathen, vewing the composition of man, vvere euen amased, in considering principally two things. First, that amongst all corporall and visible creatures in this vvorlde, there vvas none so fayre and beautifull in Witte, accions, and stature of body. Secondly, that amongst all the sayde creatures, there vvas none founde subiect to so many miseries and calamities. For this noble and excellent nature of man decayeth muche more horribly, then an Oxe, or an asse: and nature abhorreth mans carcas more then any other liuing creatures: and if it be not interred and buried, there will Serpentes, and Todes, quickly spring out of the same, as experience hath often times declared.

But from whence man hath contracted such excellency on thone side, and such deformitie
and

The know-
ledge of the
se things
comineth
out of gods
word.

Man part-
ly the fay-
rest, partly
& foulest of
visible cre-
atures.

The Epistle

The Eth-
niks know
the disease
of our na-
ture, but
they know
not y^e cause.

Aug. con-
tra Iulia.
lib. 4. ca.
14.

& destructiō on thother side: these wise world-
lings were not able, with any wisdom to en-
quire and find out. For as S. Aug. well sayth,
They felt the disease of our nature: But
the cause they knew not. God therefore of
his infinite and great mercy, hath comprehen-
ded in the holy scripture, the history and do-
ctrine of these greate matters, out of whome I
haue drawen this brieft abstract of Anatomie.

And albeit I acknowledge willingly my owne
imbecilitie, and do confesse that many are fitter
for this matter then my selfe: yet because it is
the duety of a minister of Gods Worde, to poynt
(as it were) with the finger, out of that riche
store and treasure of the holy scripture, what
men ought to thinke and hold of such necessary
matters: I shall be accompted (I trust) neither
arrogant, nor presumptuous, in handling those
things which are within the precinct of my of-
fice and calling. And for that by experience I
right well knowe (if any other) howe busie dis-
dayners will be with my phrase, stile and me-
thode, yet because many of them haue ben long
hatching their adled egges, & haue yet brought
forth nothing: Let them now finish their la-
bors in karping other mens good endeouours:
surely

Dedicatorie.

surety they shall soner pyne away with their malice and enuy, then feare me from honest labours, to do good to my countrey. Let them not spare their Christall eyes on Gods name to reprehend my wordes and matter, my inuention, definitions, and diuisions: yea if they will they may note the escapes in the impressiō. &c. It shall be sufficient vnto me, if the Christian reader, will conster well my good intent: Being also of opinion for my owne parte, that none can excuse his idlenes, that may be profitable any wayes to others.

Now for that this weake and seely Anatomie was loth to go abroad without some especial protectiō: I haue selected your worship to be a Patro for the same: Moued therevnto with that great curtesie and goodwill, which from your first acquaintance with me, you haue shewed towarde me. Moreouer your ardent zeale and loue of the gospeil somewhat emboldned me in this enterprise, which amongst many other your commendations cheefly commendeth you. It is a greate matter to come of a greate parentage, to haue large hereditamentes and possessions, wherein none at all in Cornwayll doo passe you, and very fewe are comparable with you: But with those
shinges

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things, to be the seruant of Christe, a louer of
his gospell, and a foster, & nurce to his church,
(as you and that vertuous gentlewoman your
wyfe, are well knownen to be in your countrey) is,
Hom. in aliqu. scrip as Basilius Magnus sayth, most laudable. In
tos locos. the which, and all other vertues, I beseech God
to continue you to your latter ende: and to en-
crease you also in all vvorldly vvorship & dig-
nity. From Exceter the .xij. of March.

Your worshippes humblie
Iohn Woolton.

The first part of the Anatomie, declaring the state of man before his fall.



IT IS BOTH TRULY and excellently written by Cicero, not onely the best Orator, but the best Philosopher amongst the Latin writers: If we were borne & brought forth into this worlde suche persons that we could vewe Nature, we should neede neither learning nor instructions, because nature her selfe should abundantly suffice vs. But nowe there are lefte vnto vs certayne sedes or sparkes of vertue, which we ouer hastely quenche with corrupte conditions, and peruers opinions, that the light of Nature can not any where shewe it selfe: For veritie giueth place to vanitie, and nature eftsoones yeeldeth to corrupt and preiudicate opinions. In the which wordes the Diuine writer (taught by experience, reason, and learning) signifieth that nature hath yet left in mankinde some small power and operation,

Cicero his sentence of mans soule. De finibus liber. I. & Tus. quest. li. I. & 3. & 5.

Nature yet deth to corrupt affections.

A.j.

which

A newe Anatomie.

whiche he nameth sparkes or seedes of vertue, meaning no doubt, the sinceritie of the harte and conscience, and the light of the will & vnderstanding, which by corruption of nature are so blotted and shadowed in vs, that vvee can not beholde our Creator, neither yet sufficiently see what is conuenient and honest in a morall life, vvhich the second Table proposeth vnto vs.

Man's nature before his fall.

Cic. tus. 1.
C. 4.

Before the fall of our Parentes, when nature was innocent & vncorrupted, this light of vvisedome, and intelligence of things diuine and humaine, did shyne brightly in man: neither had he the only sparks & sedes, but a plentiful storehouse & flowing fountaine of all vertue: which the same author seemeth to haue sene in a glimmes, whiles that he speaketh after this maner : *Mannes mynde beeing deryued from the Diuine minde, may not be compared vvith any other thing (if I may presume to saye so) but vvith God him selfe. Which Minde if it be so instructed, and as it vvere cured, that it be not seduced vvith error, then is it a perfect minde, that is to say, absolute reason, whiche is all one vvith vertue.*

Cicero

Cicero seemeth to haue receyued this opinion from the auncient writers: For in that he sayth our minds are taken out of the heauenly Minde, it is that which the scripture vttereth: *And God inspired into man a liuing Soule.* And vvhervas he sayeth, that it maye in some sorte bee compared vnto God him selfe, he meaneth that vvhiche the Scripture sayth: *And God created manne after his owne similitude.* And vvhwhereas he sayeth, that yf it vvere instructed and cured in suche sorte, that it mighte not be blinded vwith the darkenesse of Errors: he meaneth, if mā had not so filthely fallen, it should haue bene a perfect minde, and an absolute reason, that is, a sincere and vncorrupt nature. But the same Wryter speaketh more playnely hereof in another place, after thys manner:

Cicero hypot
speche con-
sonant to s
scripture.

What is there (I vvyll not saye in Man, Cicero lib. but thoroughoute Heauen and Earth) more diuine then Reason? Which vwhen it cometh to perfection, it is very aptely named Wysedome. Seeinge then that Reason resteth bothe in God, and Manne, and that there is nothing more diuine then the same: it

Cicero lib.
de legibus,

A.ij.

followeth

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followeth that through reason onely there is a communion or partaking betwene God & man: and amongst vvhom reason is common, right reason is also common. Whereof it followeth that those onely doo knowe God, vvho vnderstande and consider their origine and ofspring. By these and suche other like sentences we may see howe the Philosophers in-treating of the excellencie of mans nature, did gesse, (and as it vv ere dreame) of the diuine qualities and operations of Mans soule in the state of Innocencie:

Mans soule
in the state
of innocency
a good cap-
taine or
guide to liue
well.

Which they named a good capitayne & guyde to liue vvell and blessedly, admonishing vs that we should not extinguish and obscure the same vvith corrupt opinions, and peruers maners: but rather stirre vp and perfectly confirme the same vvith laudable exercises, and wholsome instructions and documents.

But lest any man shoulde say that I discourse such great & weightie matters, proper vnto the diuines, vvith the authorities of Ethnicks and heathen Philosophers: let him also consider that S. Paul, that elect vessell of saluation, to haue expressed the excellencie of mans first estate notably

notably, yea and almoste sensibly, after this maner: *For vwhen the Gentiles vvhich Rom. 2. haue not the lawe, doo of nature the thinges conteyned in the lawe, then they hauing not the lawe, are a lawe vnto them selues, vvhich shew the deedes of the lawe written in their hartes: vvhiles their conscience beareth vvitnesse vnto them, and also their thoughts accusing one another, or excusing them.* In the vvhich vvords the Apostle playnly declareth, hovv that God in the creation of man planted, and as it vv ere ingrafted a kinde of diuine nature, and perfect povver: wherby vvithout further helpe of externall doctors or doctrine, he vv as both able to fulfil gods cōmaundements, and also to be a sufficient lawe and scholemaster to him selfe, whiles that his ovvne thoughts and proper conscience giueth true verdites, and pronounceth iuste iudgement vnto him in all his accions and cogitations.

This excellent estate and perfect vertue inspired into man by God in creatiō, which novve (more is the pitie) is losse and extinguished, maye the better bee knownen by the nature & disposition of brute beastes, vnto whom with indigna-

A. iij.

tion

Man in the
state of inno-
cency a suf-
ficiēt schole-
master to
him selfe.

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A plaine ex-
plication of
the premis-
ses, by a cō-
parison of
the nature
of brute
beastes.

Cic. tus. 5.

Nature the
common pa-
rent of all
thing.

tion the holy scripture oftentimes remit-
teth vs. For that wise and omnipotent
Creator hath expressed his heavenly wis-
dome in al his works, as Cicero right wel
sayth, and hath giuen to all liuing crea-
tures both abilitie and instrumentes to
execute their operations and functions.
And although the power of brute beasts
together with the nature and efficacie of
all naturall thinges, by meanes of mans
rebellion agaynst his God, are vvonder-
fully impaired, yet wee may see also by
comparison from them, the steppes and
print of diuine qualities in mannes na-
ture: whereof Tullie according to his
manner speaketh as followeth: *From
whence may we more aptly take our begin-
ning then from nature her selfe the common
Parent of us all? Who not onely in all liuing
creatures, but also in Trees, Plantes, and
Herbes, hath in euery of their kindes wrou-
ght perfection. And therefore aswell Trees
and Vines, as also those thinges whiche are
more base and lower; haue their conueniencie,
for some are alwayes freshe and greene, and
some beeing bare in the vvinter, in the spring
time beeing comforted, and as it vv ere re-
uined*

niued vvith the heate of the sunne, doo shoote
foorth their blossomes agayne. Neither is there
any thing so mute and closely created, but
that sometyme it geneth foorth a shewe of his
nature, and beareth eyther flowres, or fruite,
or beries, or sheweth some one thinge or
other, vvhercby his propertie and qualitie
maye bee knowne. But if vvee proceede fur-
ther, to beholde the nature of beastes, albe-
it brute and vnreasonable, yet because they
haue sence in them, their powers and opera-
tions may bee more easily considered. For Na-
ture hath appoynted some beastes to liue in
the vvater, some to flye at pleasure in the wide
ayre, some to creepe vppon the grounde, some to
vvalker, some to vvander by them selues, some
vvilde, some tame: and finally other some
to lye hidde couered in the earth. Nowe euery
one of these, for that they can not vsurpe the
trade and condition of other kindes, do conteine
them selues within the inclosiers of their owne
Natures. And as euery beast hath his seue-
rall and proper, eyther inclination or condi-
tion, and reiteyneth the same: so hath man his
nature muche more diuine and excellent, if we
may call those thinges excellent that are so
by comparison,

Nature
hath giuen
to dyuers
beastes dy-
uers incli-
nations.

A. iiii.

We

A newe Anatomie.

A speciall
disposition
of some par-
ticuler li-
uing crea-
tures.

Man in-
structed by
a considera-
tion of the
nature of
brute bea-
stes.

Iere. I.

We see then by the vewe and contem-
plation of brute beastes, that they had in
the beginning, and yet retayne that in-
clination vvhiche is apt and conuenient
to their natures, in procreating, in cheri-
shing, and in defending them selues and
their young ones. The oxe, the sheepe,
the henne, vwith many other beastes and
birdes, doo knowe their peculier foster
and frend: they make nestes and dennes
for them selues and their issue. And if we
beholde the nature, or rather the cōmon
wealth of Emets and Bees, we shall with-
out any great difficultie perceyue that
god hath inspired into them a farremore
excellent nature. All vvhich thinges the
Scripture oftentimes incultateth to our
confusion & shame, sending vs to them,
that vve may the rather knowv our cor-
ruption and rebellion. The Oxe (sayth
the Prophet) knowveth his ovvner, and
the Assē his masters cribbe, but my peo-
ple hath not knowven mee. And agayne:
The Storke and the Svalovve haue kno-
wen their tyme, and goo thou sluggard
vnto the Emmet. By the comparison
then of very brute beastes, vnto vvhom
God

God hath giuen in eche of their kindes
an apte conueniencie to execute those
qualities miraculously infused vnto the
by God : we may in some part perceyue
the heauenly and diuine nature of Man,
to bee muche more noble and excellent,
vnto whom the mighty God gaue power
and dominion ouer all earthly creatures,
and made him lorde and ruler ouer the
workes of his hands, breathing into him
a reasonable soule, and fashioning him
after his ovyne similitude and likenes.

*The excell-
lencie of
mans na-
ture.*

These blessings so plentifully povvred
vpon man by almightie god, hath caused
men vveerie of this vvorlde, and greedie
gaping after heauenly thinges, to breake
out into these vvordes : *Examine (I har-* *Melan. de*
tily pray you) vvhath is that image of God in anima &
Man. It is Gods good pleasure that mans mind in locis
should be as it vv ere a glasse vvh erein vve may com.
beholde him. His vv ill is that man should bee
like booke, vvh erein he vv ould vv rite his wif-
dome vv ith his owne fingers. These vv onder-
full thinges vve learne and consider in the con-
sideration of mans mind. Neither is there any
eloquence, eyther of men or of Angels, that is
able condingly to expresse that great honor and
digni-

A newe Anatomie.

Mans power before his fall.

*Tert. contra Mar-
cionem.*

*Luthe. in
Genesim.*

*The necessity of this
doctrine.*

dignity, wherewith God hath adorned & beautified vs, in imparting to vs his owne similitude and likenesse. Whereby he had power to thinke and vwill of all thinges, especially of his creator, which gods pleasure was to haue him vwill & thinke, hauing as Tertullian writeth, the same senses & motions which god himself had: which things vvere so naturall in our firste parents, as mans eye doth see & behold objects. In the vvhich vvords albeit fewe & short, vve haue an euident and plaine description of perfitte nature, vvhereof the philosophers did rather diuine and dreame, then knowve any thing effectually, to vvitte, that it vvvas the sincere eye of the soule, alvvayes fixed vppon, neuer dazeled or dimmed vvith errors, but poynting vnto man alvvayes, as it vvvere vvith a finger, both the maiestie of god, and persvvading him to followe his precepts and commaundements.

The doctrine therfore of the image of god in mā is very needfull in the church of god: both because it proposeth vnto vs euident testimonies of gods fauour & loue tovvarde mankinde, and declareth the
the

the excellent estate of mā before his fall, in the which god did as it were stampe & imprint the radiant beames of his wisdom, rectitude and liberty of will, that man might be his mancion place and temple: Vnto vvhom as he purposed to cōmunicate blessednesse and felicitie, so he required at his hands againe to be reuerenced and vvorshipped. Moreouer it doth not onely describe the estate & cōditiō of the first mā, but it doth also expresse the abominablenes of sin, how the image of god was corrupt in mans nature, & therewithall sheweth holsome remedies by the son of god, who is the very perfect & substantiall image of god the father, restoring to those that be regenerate through the holy ghost, the created Image of god blemished in thē. Of the which image of god created, I meane to write some thing at this present, if not so much as the mater requireth, yet so farre forth as in this imbecility of our nature, we may by the helpe of gods spirit select out of the holy scriptures. And for that through ignorance of words, as Aristotle saith, men often times erre in the truth
of

*Col. 1.**2. Co. 4.**Heb. 1.*

A newe Anatomie.

of matters, I vwill first examine the pro-
pertie of the vvorde, that my Treatise
may be lesse intricate for my Reader to
conceyue, and more facile for my selfe
to prosecute.

Of the word
Image or
similitude.

Gene. i.

εἰκὼν, *Imago*, in Englishe an Image, sig-
nifieth generally a representation or pur-
trature of any thing which is made ey-
ther by creation or cogitation, or gene-
ration, or propagatiō, eyther in paynting
or grauing, or by any other meanes ex-
pressed after the example of an other
matter. Moses sayth that man was made
after the image and similitude of God.
Almightie God then is the liuely exam-
ple after whom man vvas created, that
he might in certayne properties of hys
whole substance expresse him. The sonne
of God vvas not made after the image
of his father, as the auncient Fathers haue
right well obserued, but he was begotten
of God the father, and is the coessentiall
& the eternall Image of the euerlasting
father. The Hebrewes vse the worde *Ze-*
lem for an Image, and *Demuth* for a simi-
litude, the whiche the Grecians expresse
in *eikona kai omoiosin*. But the lerned Di-
uines

uines doo vse these vvordes indifferent-
ly. For in the same text where this worke
of God is repeated, Moses speaketh af-
ter this maner: *And God created man af-
ter. &c.* And agayne he vseth onely one
of the words, God created man after his
ovvne similitude. By this repetition of
one and the selfe same thing, whiche is
expressed onely in one vvorde: one and
the selfe same thing is described.

*Calu. Inst.
lib. 1.
Gene. 1.*

Gene. 5.

Notvvithstanding I will not hide from
my louing Reader the difference whiche
certayne notable and famous expositors
of the holy Scriptures haue put betwene
the vvordes Image, and similitude. Saint
Augustine sayth: *The Soule is like vnto God,
for it is made immortall and indissoluble. The
worde Image therefore apperteyneth vnto the
forme, and similitude vnto nature.* And an
excellent man of our time: *An Image is
an outworde bodely forme or fashion, expressing
or representing any man: but a similitude is a
qualitie of the minde whiche we imitate and
followe.* And that famous clarke Luther
vvriteth thus: *Albeit almost all the lear-
ned doo take the wordes Image & simi-
litute for one thing, yet in reading of
things*

*A differēce
betweene i-
mage & si-
militude.*

*Ex Augu.
de quanti-
tate animæ*

*Pet. Mar.
in cap. 1.
Gene.*

*Luth. su-
per. 5. Ge.*

A newe Anatomie.

things I haue noted some difference betweene those vvordes. For Zelim signifieth properly an image or figure : As vvhhen the scripture sayth, *destroy the altars of your images*. In that place the word signifieth nothing els then pictures and images, which were set vp. But *Demuth* vvhich is a similitude, is the perfection of the image : as for example. When vve speake of a deade image stamped in coyne or money, vve saye this is the image of the king or queene : But that image hath not the similitude, neither doth it shew the liniaments and proportions. In that Moses sayth therfore, *that man was made after Gods similitude*, he sheweth, that man doth not onely represent god, in that he hath reason and vnderstanding, but also that he hath suche intelligence and vvill, vvhereby he both perfectly knew god, and also had a will to execute gods commaundement. Other some there be that saye, that gods image resteth in mans substance, and the similitude in the accidentes. Let euery mā enioy his ovvne cogitations, I am of this opiniō, that bicause Moses describing
this

this notable vvorke of god. sometime vsed one vvord sometime another, that both these wordes are vsed for better declaration, playnely to expresse one thing.

This one thing I thinke more conuenient to be considered in the entry of this matter, that the image of god in the holy scripture is attributed both to the onely begotten sonne of god, Iesus Christ, and to godly men, his sonnes by adoption: But in diuerse consideratiōs. It is vvritten of the onely begotten son of god: *Who is the image of the inuisible god, the first begotten before all creatures.* And in another place, *Christ is the image of God.* In these places Christ is called the image of God, in respect of his heavenly father. And therefore he sayth: *Philip, he that hath seene me, hath seene the father,* shewing that his father is knowen, in and onely through him. Our sauour Iesus Christ then is the totall, and cœssentiall image of God his father, of lyke maiestie and glory: For so he pronounceth of hym selfe, saying, *I and the father am one:* & the Apostle: *Who is the brightnesse of his glory, and the image of hys substance, bearing all*

Two significations
of & image
of God.

Colo. i.

2. Co. 4.

Joh. 14.

How christ
is & image
of God, &
how mā is
the image
of God.

A newe Anatomie.

Gene. 1.
Colos. 3.
1. Cor. 11.

all thinges vvith the vvorde of his power. But vvhen man is named the Image of God, it is not ment that he is all one vvith the sonne of God, but that he is his Image create, Gratuite by grace or adoption, muche inferior to the naturall image Iesus Christe. And yet it is not to be accōpted any smal prerogatiue that man and Angels seuerally, aboue all other creatures, haue this title and dignitie giuen vnto them, that they haue and beare the similitude and image of the liuing God, of the which seconde Image, I vvill only write at this present.

Theodret.
quest. 20.
in Gene.
what this
Image of
God in
man is

What this Image of God is in man, there are diuers opinions amongst the auncient vvriters. Theodoretus citeth sundry of them in his questions vppon Genesis. First, some sayd that the Image of God is that vvich is inuisible in the soule. Secondly, some sayd that mannes body is that Image: whiche opinion he ascribeth to one Milito. Thirdly, some sayde that whole man vvvas the Image of God, because he is placed as it were in the middle betvveene all creatures compact of body and soule. Fourthly, some affirmed

affirmed the image of God in man, to be nothing els but that power & authoritie which he hath ouer al worldly creatures, And finally he cōcludeth, that this image of god is in the reasonable soule, vnderstanding, iudging, and executing things iustly. Saint Augustine sometime taketh this Image of God to be the very substance of the soule, minde, and wil, sometime the qualities of the same. Caluine acknowledgeth the image of God moſte cleerely to shine in mannes soule, and yet to shew it selfe in the whole body, and in all powers of the same. Luther that excellent writer, defineth, or rather describeth this image after this maner: *The image of god, after the which Adam was created, was a matter most noble & excellent: For as yet no leprosie of sinne had infected either the minde or will. But all the interior and exterior senses were pure and cleane. For the understanding was most pure, memorie prompt and ready, the will sincere, resting in a diuine securitie, without pensiue thought or dreadfull feare of death. Herevnto was annexed a notable beauty and comelinesse of all the externall members of the body, wherein man passed and*

*Aug. li. 14.
de trinitate
ca. 8.*

*Pet. Mar.
in. 1. cap.
gen. et. in
locis com.
lo. xij. fol.
101.*

*Cal. lib. 1.
inst.*

*Luth. in.
gen. ca. 1.*

*whether
man is the
image of
God in re-
spect of his
soule or bo-
dy, or of
both.*

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surmounted all other inferior Creatures.

*Arabian
heresie.*

*Anthropo-
morphites.*

Joh. 4.

*Doubtes
answered
& resolved
touching
this mat-
ter.*

And albeit hee vvryteth that the Image of God is in the vvhole manne, both in bodye and soule: yet he vvvas farre, asvvell from the Arabyan heresie, vvvhich vvvas *Anno Dom.* 230. as from the Anthropomorphites, and other Monkes of Ægypt, who affyrmeth this image to be onely in the body, because the scripture oftentimes maketh mention of the face, eyes, cares, nose, handes, and feete of God. Whiche phrased the Scripture vndoubtedly vseth onely for our capacitie, and better vnderstanding: for touching Goddes substaunce, our Sauour Chryste playnely affyrmeth him to bee a spirite: And I knowve that some verrey learned Writers haue acquitted the Anthropomorphites from suche grosse opinions, and that they had a farre other sence in those phrased.

The reason that maketh many men abhorre, yea & detest this positiō of *Luthers*, that the image of God in man consisteth both in the body & soule, is this: *God is not any corporall substance: therefore no part of his image cā be in any corporall substance.* But we must

must consider that whole man cōsisting of body & soule, was fashioned after the Image & likenes of God. Moreouer the perfection of mans corporal substance, & the proportion or apt cōueniency thereof with the soule, which was appoynted to expresse his powers to the organical or external instruments of the body : and Immortalitie vvhiche vvas also giuen to this corporal matter, did clerly expresse & reprefēt some portion of gods image. Albeit therfore it can not be denied, but that the cheefe & principall degrees of this diuine Image is in mans soule, as in the most noble and excellent part : yet the body so diuinely vnited vnto the soule, and indued with such notable ornamentes, is not to be defrauded of that which of right ought to be yeelded vnto it. So that as those doo offende in excessse, that ascribe this image of God to mans body onely : so doo they also erre in defect, that place it only in the mind. For that the holy scripture oftsones repeateth, that God made not onely mannes Soule, but whole man after his owne similitude and likenes.

B.ij.

It

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The duetic
of man in &
considera-
tiō of these
things.

It vvas the vvil and pleasure of almighty God, that through this his Image tranfused into man, he might both represent and expresse his maker, and be obedient vnto him: appoynting man (as I sayde before) to be as a glasse, wherein he woulde shine and be seene, and as a booke vvherein vvith his ovvne finger he woulde vvrite his vvifdome. Teaching vs in this image vvhat God is, to vvitte, an eternall and euerlasting minde: and vvhat maner of God he is, namely, vvise and true, louing chastitie and iustice, of a free povver, embracing men vvith a fatherly affection, he beeing the creator, and they his creatures: requiring of vs that our minde and vvill should accorde vvith his vvill and commaundement. And this is that vvonderfull vvifdome, iustice, goodnes, and povver of his: which his pleasure vvas to be read and knowen in the consideration and contemplation of man, vvhom he made of suche excellencie that he vvas capable of his Image, that in his soule and body, and in all his interior and exterior povvers and acciōs he might shevve foorth some likeness

nesse of God, but fynyte, and suche as vvas conuenient for a creature.

This Image of God in man gratuite or create, had before his fall many excellent qualities. First, in respect of the Minde, Will, and Harte, vwherein vvas a maruellous diuine Harmonie and consente. Sainct Augustine vvente a-
bout too shevve the difference of the three persons in Trinitie, by the consideration of this Image of god in man:

In manne (sayth he) there bee three principall thinges, The Minde begetting or breeding the Cogitation. And the cogitation, which is the Image of the thing cogitated:

And the Will, vwherein there is both ioy and loue. These three things he applieth after this maner: The eternall Father signifieth the Minde begetting in Cogitation the eternall word, the second person in Trinitie. The Image formed in cogitation, signifieth the sonne of God: And the Will shadoweth the holye Ghoste. This collation muste needes bee pleasaunt to humble Mindes: For therein vvee see that man is appoynted to bee a testimonie of God, namely, that hee is an Essence intelligible

Augu. lib. 14. de Tr. cap. 8.

The excellent qualities of man before hys fall.

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and mouing him selfe. And although
sainct Augustine doo vnderstande the
image of God in manne, of the sub-
staunce of the Soule, Minde, and Will:
yet all the learned menne almoste doo
comprehende the gyftes together vvith
the substaunce, or as they vsually speake,
the vertues of perfect Nature in eche
parte of the Soule, agreeing vvith the
diuine Mynde. For so sainct Paule in the
vvorde Image vnderstoode not onely
mans substaunce, but the gyftes or po-
vvvers vvherein suche vertues doo shine
as are consonante vvith the minde di-
uine: whiche gyftes were distinct and se-
parable from the substaunce it selfe, as
it is manyfest by mans fall, vvherein
these excellent proprieties vvere losse,
the substaunce of the Minde, Wyll, and
Harte, vnto thys day abyding and re-
mayning.

The excel-
lencie of
mans mind

But to returne to these excellent pro-
perties of the soule before mans fall:
There shyned a cleare light in mannes
Minde, to vvitte, a perfecte knowledge
of God, and a communication of his di-
uine wisdom, whereby he knewe both
Gods

Gods substance and will : And also that man was to this ende created, that not only this knowlege might shine in him: but also that he shoulde with a grateful willing mind shew obediēce to his creator. Besides this knowledge of all diuine things which were nedeful to man in the seruice of God, and toward the attaynement of eternal life: the Lorde endewed him with a right excellent knowlege of matters Morall and Natural, that he was able to conceiue the qualities and inclinations of all liuing thinges. So that as soone as he sawe Eua, he sayd by and by. *This is bone of my bone, and flesh of my flesh: and she shall be called Virago, because she was taken of the Man.* He vvas profoundly seene in Philosophie, as it appeareth by the Historie of Creation: vvherein we reade howe he gaue names to eue-ry liuing creature according to their natures and qualities.

In mans will there was a conuersion to *Man's wil.* god, that is to say, an vniuersal obediēce to his lawe, hauing an ardent loue of God, and all vertues: flagrant, bent, and directe to that ende, that the first

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example might be knowen and honoured : & therwith was annexed a libertie in all accions, that he might both shewe vnto god willing obedience, and also auoyde all thinges vvith iudgement that were displeasing to his Creator.

Man's hart
and affec-
tions,

In the hart all affections and appetitions did obey his minde & will, neither was there dissention in any thing. So that there vvas a Diuine harmonie of the minde, will, and harte. For as the minde did rightly knowe god and his wyll : so the hart & the wil did thinke one thing, he loued god earnestly, neither was there any thing in mans nature which was not pure, holy, & sincere. And euery orgaine parte and instrument of mans substance had facultie and readinesse infused into them by god, that they vv ere both vvilling and hable to doo the thinges required by god at their hands, which god according to the law of obedience had imprinted, and as it were stamped in Reasonable natures.

Man had a
lordship o-
uer all living
creatures.

There was also in this image of god in man, a preheminencie & superioritie aboue all other inferior creatures, whom he excelled many wayes, both in reason
and

and quicknes of senses, aswell in forme and stature of body vpright & looking towarde heauen, as also in agilitie and mobilitie of actions, and especially in that soueraigne power and dominion which he had ouer all inferior creatures, as it were an Emperour ouer his subiects. For as God is the vniuersall Lorde, king, and gouernour ouerall creatures: euen so it pleased him to collate vnto man a certayn dominion particular & limited, vnto whom they would haue yeelded obedience gladly, & haue reputed him for gods Lieuetenant, if he had reteined the image of god in him sincere and vncorrupted: which dominion albeit by our ruine it be exceedingly impaired in mā-kind, yet it is somewhat restored by faith.

Thou shalt treade vpon the Adder and Cocatrice. Daniell was cast to the Lions: The Lord prayeth with the wild beastes in the wildernes: Paule was not hurt of the Viper: Sāson & Dauid ouercame lions: and we may daily see litle childré with a sticke to rule huge & mighty bodied beastes, through the maiesty of gods image, whiche yet after a sort shineth in man, and is very fearfull and terrible vnto them.

Here-

Psal. 91.
Great bea-
stes ruled
by little
children.

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Mans be-
ginning &
ende.

Herevnto vve may adde mans authori-
tie & preheminance in consideration of
his beginning, coueniencie, and ende :
For as god is the beginning of all things
in creation, so is Adam the beginning of
all men by generation: And as god hath
a conueniency with all thinges, and all
thinges ought to looke vpon God: So is
man *microcosmos*, that is to say, a little
vworld, and a lord in respecte of inferior
creatures, that they all should reuerence
and honor him. And as God is the ende
of all thinges : So is man the ende of all
inferior creatures, they beeing made for
mans sake, that he might be a ruler ouer
thē. And according to the wise mā's say-
ing, *moderate & gouerne the round worlde in
equity & iustice.*

Cap. 2.

Mans im-
mortality.

Gen 3. 5.

Finally this image had an assured hope
of immortality, that his life shoulde be
blessed & eternall, not subiect to death.
For the diuinity it self is immortal, after
the which as the scripture saith, *man was
created.* If therfore mā had not fallen into
sin, this nature & blessed estate in creati-
on had indured for euer, it should neuer
haue ben weake or old, it shuld not haue
ben cōsumed with heauines or diseases :
But yet liuing in Paradise, shoulde haue
beu

ben thece translated into the celestial & spirituall life. And vnto this image God added ouer & besides the blessings afore mencioned, a certen & especiall kinde of worshipping of god, exacting an obedience vnto the same, in proposing vnto him that law of the tree of knowledge of good & euill: In the which he gaue vnto man, formed after his image, as it were a remembrance that he should be both obedient & thankfull vnto him for his blessings: and that he would afterward translate him vnto the place of endlesse ioy & felicity, where he might continually beholde the very essentiall image of God most brightly shining in his son our sauiour Iesus Christe. So that immortality being annexed in the tre of life, did both admonish mā inhabiting this elementall regiō: and being endued vwith profounde knowlledge of things diuine & humaine that he should vse that tree as a remedy against sicknes, diseases, & mortality it self: and therewithal that he should haue a manifest assurāce of a better life: Into the vvhich godly men shoulde be removed, out of and aboue all elementall regions, vvherin he might behold god face to face, inioying infinite blessednesse,

vvhether

If man
had not sinned he shoulde haue bene translated out of Paradise into heauen.

Immortality annexed to youtward Sacrament.

A newe Anatomie.

where Gods maiestie shalbe all in all, to his glory and our endlesse comfort. And these be the proprieties of the image of God, imprinted and ingrafted in mans substaunce, at suche time as he breathed into him the beames of hys lighte: Whereof it is requisite that our mindes should be well informed and instructed, when we ponder and examine vvith our selues, what manner of image that vvas which Adam had, howe it was spoyled & defaced in mans fall, after what manner it is repaired in vs by the holy ghost, and of the glorious perfection thereof in the world to come.

¶ The second part of the Anatomy, shewing the ruine and de- *struction of Gods image in* *Man.*

How man
loste Gods
Image.



SECONDARELY LET
vs consider howe this image
of God was destroyed in mā's
fall: In so much that there
scarce remaine any remnants of that no-
table

table monument and building of mans best estate: For when man, who was left in the hands of his owne counsaile, & in the liberty of his will, did eat of the fruit which was forbidden him, and shaking off all feare of God (vnto whom all creatures owe obedience) did transgresse his iust and good lawe: And being seduced with the Dragons voyce, turned him selfe from God, casting away all pietie, reuerence and feare, whiche was due to the eternall maiestie: He then lost the image of god, and death seized vpon man, according to the commination of god before vttered, & became the image of the diuell: and so losing the holy ghoste, hee fell into the horrible wrath of god, and euen then tasted certain beginnings of the same: he sawe the miseries of minde, will, and harte, and death euerlasting, threatned in the law: For being infected with the poyson of sinne, he coulde not reteyne any longer the image of iustice, wisedome and lyfe, which was stamped in him: But whole man vvas miserably deformed, corrupted, and lost all his ornamentes and qualities

The deadly wounds which man receiued by transgression.

A newe Anatomie.

lities, in so much that he who was before in his vvhole substance, qualities & powers, a bright glasse of iustice and holines: became the maske and dounghill of the filthy dragon of hell, and the childe of vvrath and euerlasting death.

*Bonaue-
tura.*

*woundes
in mannes
münd.*

*woundes
in mannes
will.*

And to deale somewhat in perticularities, the good thinges and ornamentes vvhich our first parentes, and all their progeny losse in this heavy fall and lamentable shipwracke, vvere partly naturall, partly gratuite (and as Bonaueventure saith) *Man was utterly spoyled of his gratuit gyftes, and wounded in the naturals*: For in his minde he losse the perfitt knowvledge of his God: So that alvvayes after it was full of darkenes, ignorance, folishnesse, and rebellion againste God: And in externall and corporall thinges also, that light is exceeding shadowed and obscured. For who is novve able to discerne and vevve the nature of lyuing creatures but halfe so well, as vvas our father Adam before his fall.

The vvill of man also quite turned away from God, losse all good inclination & habilitie to obey him, so that we feele

feeles our selues a very conspiracy & open rebellion against his maiesty : as S. Paule dolefully deplored, saying: *I feeles in my members another law, fighting against the lawe of God: O miserable man that I am, who shall deliuer me from the death of this body. &c.* In mans hart the loue of god is vtterly extinct, and flames of raging affections doe burne, vvhich of almighty god complaineth in this vvise: *The lump or masse of Gen. 6. mans harte is euill from his mothers wombe.*

This destruction of Gods image in mans nature, and the putting on of the filthie forme of Satan, is plainly set forth in the accions of Adam, streight after his fall, as vvell in him selfe, as in all his posteritie: When as he beeing pricked vvith the sting of a guilty conscience, did both runne away from God, and saue his miserable nakednesse, whereof he vvvas ashamed. For the very nakednesse, vvliche man did see in him selfe most euidently: doth not onely signifie the outwarde, but also the inwarde deformitie both of body and soule. By meanes therefore of Adams fall the image of God vvvas destroyed in mans nature

Wounded
in his whole
nature.

A newe Anatomie.

nature, all his powvers and faculties were either depraved or vtterly losse. He vvas spoyled of all his gyftes, in minde, will, & hart: And the vvhole masse or lumpe of man, was with gods vvrathe, with the tyranny of the diuell, vvith all sicknesse & sorowes of body & mind corrupt: wherby we to our great grief feele the burthē of sinne, the biting and gnawing of a wounded conscience, pityfull passions of the soule, and finally in this vvorlde, the destruction and dissolution of oure bodies into dust of the earth.

Adam felte
& greuous
torres and
smarteres of
these woū-
des.

These euils and greuous woundes Adam saue and felte after he had entred into league and society vvith the diuell: And therewithall tasted of gods horrible vvrathe, the pauors and torments of eternall death, and the strength of the lawe, vvhereof the Apostle speaketh: *By the law commeth knowledge of sinne, and the law worketh wrath*: Through the bitterness and vveight of these greate dolors and torments, he must needes haue presently perished, and incurred eternall damnation, if the mercifull Lorde had not taken pittie on the miserie of man,
by

by the supplicatiō of his sonne Christ, in respect of whom he vttered the promise of the gospel, made ioyful mentiō of the blessed seede of the woman: and turning away his angry countenance, looked vpon man with the eyes of his mercy.

Howe Adā in these miseries was comforted.

Besides al these things, Adam sawe the fruite of his fall, and the detestablenes of his offence, not without great sorow and heauines of hart. For his first begotten sonne Cayne that Parricide, bathing his hāds in his brothers blood, did abūdātly declare the calamitie of nature corrupted, the crueltie of sinne, blindnes bred naturally in his brest, the prauitie of his vvill, and wickednes of his hart.

Adam sawe some effects of hys sinne in his children. Cayne.

Almightie god him selfe lamēteth this foule fall of man in Paradise, & appoin- teth condigne punishmēt for the same: and therewithall protesteth that himselfe was not the author of this corruption of creatures, whiche was created by him, in his sonne, in iustice & holynes of truth: wherein he taught mankinde that sinne and all the effects therof had his origin of the diuell, and of man: as it is written, *It irketh me that euer I made man.* Agayne, Gene. 3.

God him selfe lamenteth man's fall.

C. j.

He

A newe Anatomie.

He that committeth sinne, is of the Diuell. For the diuell sinned from the beginning. And also, By one man sinne entered into the worlde, and through sinne death.

Now albeit man receyued so greeuous a wound in his body and minde, vwhere-
vwith not onely the image of god in him
vvas defiled and destroyed, but also his
povvers and ornamentes euerye vwaye
vvere maruelously decayed: besides the
remouing of immortalitie, whereof by
worde & sacrament god assured him be-
fore his transgression: and in place therof
a subiection to sicknesses & death it selfe.
Yet the secōd death did not out of hand
sease vpon Adam, but God left him like
a Pylgreme or banished man out of Pa-
radise many yeeres, in this animall or
corporall lyfe, after the acte and decree
was published, that god of his immence
and infinite mercy woulde repayre his
Image blotted & defaced: and his good
pleasure was, that man passing his time,
& running his race prefixed here in this
vworld, should in his body (whiche vvas
made so subiect and seruaile vnto sinne)
be resolved into dust and earth: but in
soule

The second
death came
not by and
by after
mans fall.

Man left
as a pyl-
greme or
exiled man
vpon the
earth.

soule he appoynted him to be immortal, because the same was breathed into him by god: whiche he also ordeyned to be a daily testimonie & remembrance vnto mā aswel of his estate before his fall, as of his glorification after the day of iudgement.

Which bodily death al the children of Adam are subiect vnto, by meanes of sinne abounding, yea and raigning in them, beeing nothing but dust poysoned, which must returne into dust: after which the second death, to wit, eternall condemnation both of body and soule, followeth, and is assuredly to be looked for of all those that doo contemne the sonne of God, mans mediator and advocate: and doo not seeke to bee deliuered from Gods wrath and indignation by the effusion of hys moste precious blood, vvhiche onely is able to purifie and vvashe men cleane from all their finnes.

And to thende that this great ruine and decay of man after hys fall maye bee more euidently perceyued, I vvyll put downe the lamentable complayntes of diuers Writers concerning this

C.ij.

matter,

All the children of Adam subiect to death.

A doleful & lamentable bewailing of mans fall by certayne auncient fathers.

A newe Anatomie.

matter, vvh whereby at the firste vevve the matter will moſte playnely appeare and ſhewe it ſelfe.

*Aug. cōtra
Iulianū. li.
4. cap. 14.
repetit ex
lib. 3. Cic.
de repub.*

And firſt, that is a notable & memorable ſaying of Cicero, repeted by S. Augu. touching the corruption of mans nature: *Man is brought forth, and as it vvere expelled into this world by nature, beeing rather his ſtepdame then a louing mother. In body naked, frayle, and infyrme: and in minde, carefull in ſorowes, abaſhed in feare, vveake in labors, prone to pleaſure, hauing in him notwithstanding certayne ſparkes and ſeedes of a diuine nature.* Wherin as ſainct Auguſtine ſayth, he rightly deplored and bevvayled our miſerable and pitifull caſe, and ſauve the horrible euent: Yet vvas he ignoraunt of the cauſe, neither dyd he perceyue that a heauy yoke vvas layde vpon all the children of Adam, from the time of their byrth vntill their death, by meanes of originall ſinne, wherwith they are infected and corrupted.

*De Ciuitz.
re dei. lib-
22. ca. 22*

Sainct Auguſtine him ſelfe writeth after this manner: *I doo omitte howe God created Man righte: But touching our diſcente from our firſte Parentes, that wee are*

are thereby a generation forlorne, and caste away, this very life of ours (if it be to be called a life which is so full of deadly miseries) doth moste playnely declare. For what other thing can we gather of that horrible and depe ignoraunce (vvhich of all Error proceedeth) vvhich possesseth and deteyneth the children of Adam in profounde darknes so violently, that a man can not ridde him selfe thereof vvithout great labar, sorrowe, and feare? What other thing doth that loue of vayne and deceitfull things import, and therewithall such consuming cares, perturbations, sorrowes, feares, deceitfull ioyes, discordes, adulteries, fornications, incests, rapes, and uncleane commixtions agaynst nature, vvhich may not bee vuell named: and therewithall heresies, blasphemies, periuries, oppressions of Innocentes, slaunders, false witnessses, vniust iudgements, and other suche like mischeefes, vvhich we see incident to mans nature? And to conclude, as Viues writing in the same place sayth: There vvoulde Ludonicius be founde no beast more sauage and vnbrideled Viues in 22 then man, if he vv ere not chastised and a- August. de mended vvith discipline and good education: Cini. ca. 32 for if he might runne his owne race, he would conuert all his force and power to satisfie his

C. iij.

filthy

A newe Anatomie.

filthy lustes and appetites : neither were it possible to finde any brute beastes more fierce and vvyld then manne.

Barnar. in And saint Barnarde writeth very plea-
sermone 1. santly of this matter in this sorte : That
paruorum blessed and eternall Trinitie, the Father, the
sermonū. Sonne, and the holy Ghost, one God of cheefe

power, wisdome, and goodnes, did create another trinitie after his image and similitude, whiche had certayne resemblaunces of that eternall Trinitie : I meane the reasonable Soule whiche consisteth of Reason, memorie, & vwill. And he created the same in such sort, that by participation of him he might be blessed : and beeing auerted from him, shoulde be most miserable. And this created Trinitie did rather bende it selfe to followe the motion of his owne vwill, then to stande in that libertie whiche vvas giuen vnto it. And therefore it fell through suggestion, delectation, and consent frō that sayre & beautifull trinitie, that is to say frō power, wisdome, & puritie, into a contrarie and filthy trinitie: verily into infirmitie, bundnesse, and unclennesse. For Memorie is become impotent and infirme, Reason imprudent and darke, and the vwill impure. Moreover Memorie falling as it were vpon harde
Rockes,

Rockes, was broken and rent into three partes, namely into affectionate, heauie, and idle cogitations. I call those affections, vvhherewithall man is encombred about cares of things necessarie, as in eating, drinking, and suche like. And those are to be accompted heauy, vvhich we spende about the exercise of externall and harde busines. And those are vayne and feeble vvhherewith mans minde is neyther affected nor greatly molested, and yet notwithstanding is drawen from the contemplation of heauenly thinges: as to spende his time in beholding how byrdes doo flye, or dogges doo runne. The light of Reason also hath three manner of vvaies fallen into ruine. For vvhheras it was his propertie to discerne betweene good and euill, truth and falshood, profite & disprofite: It is nowe couered with such darknes, that it is caried most cōmonly into a peruers iudgement, receyuing euill for good, falshood for truth, incōmoditie for commoditie. Wherein it could neuer haue erred so miserably, if it had not bene deprived of that light which it had in the first creation. Whereby it is nowe comen to passe, that man hath lefte that vsuall and necessarie instrumēt to vnderstand wisdom, that is to say, Ethicke, Logike, &, Phisike: which we

C. iij. may

A newe Anatomie.

may otherwise call the science Morall, Contemplatiue, and Naturall. For by Ethicke good things are elected, and euill things refused: by Logicke we discern truth from vnttruth: by Phisicke we distinguish betweene things profitable and vnprofitable. After this followeth mans vvill, vvhicke hathe had a triple ruyne. For vvhereas it vvvas the propertie of vvill to cleane faste to vertue and Innocencie, and entierly to loue the supreme maiestie: through selfewill and pryde it is fallen from heauen to earth, and thorough concupiscence of the eyes, luste of the fleshe, and pride of lyfe, dothe nowe loue and embrace vvorldly things. Nowe vvhat can bee more unhappie then this fall and ruine of mannes estate, vvhereby his memorie, reason, and vvill, are so pitifully empayred, and vvhole man so miserably corrupted?

(.:.)

The third part of the A- Fol. 21.

natomie, shewing the remnants of
Gods Image in man after his fall.



ECAUSE THE CON- sideration of contraries doe
moste plainly explicate all
thinges, therefore I vwill as
briefely as I can shevv by col-

what is re-
teynerd in
mans na-
ture of
gods image

lation of *Antitheses*, vvhat is reteynerd in
mans nature of the image of God: For
that vve haue susteyned a great losse, and
an horrible shipwracke of heauenly in-
duments & qualities, it hath bene plain-
ly and euidently declared. As for the
Ethnicks and Gentiles, they are altoge-
ther ignorant of Adams transgression,
and doe suppose that throughe malici-
ous nature, mankinde hath bene subiect
to thraldome and miseries, euen from
the beginning.

The Gen-
tiles & Eth-
nicks are
ignorant of
the fall of
man.

Man hath lost that excellent vvise-
dome and knowvledge vvchich he had in
diuine and spirituall matters: Especially
touching the essence and vvorshipping
of God, properly apperteyning to the
first table. And hath left in him onely

what know-
ledge remai-
neth in man
touching &
first table.

certain

A newe Anatomie.

certain sparkes and seedes of the same in his hart, to wit, *That there is a God, & that he is to be worshipped: that he is a sincere and iust power, rewarding vertue, & punishing vice.* Whiche knowledge although it be obscure: yet is it a pricke or stinge in the conscience, vexing the hart in heynous offences, and breeding terrible terrors of Gods wrath & indignation: Hereof arise those notable sentences of the conscience in the wrytinges of the Heathen. This smal knowledge is maruelous obscure in man forlorne, & is oftentimes euen buried, and vtterly blotted out by mans wilfull obstinacie: whereof the Phalmit speaketh, *The foolish body hath sayde in his hart, there is no God.* And againe: *All his cogitations are that: there is no God, God doth not see it.* Muche like to the Cyclops, wherof the Poet maketh mention: *I force not for the threates of the Goddes.*

what know-
ledge he
hath lefte
vnto him
in the se-
cond table.

Man hath also almoste losse perfecte wisdom in the seconde table, that is to say, of mundayne & worldly things: But he hath left vnto him a certain wisdom in externall accions and vertues appertaining to the second table, that is to say,
a power

a power to discerne betweene things honest and dishonest, and to vnderstand the grounds of liberall artes, of good lawes, & of honest accions. This knowledge of reason, as the Philosophers call it, was not altogether extinct in mans ruine. For it was Gods good pleasure, that there shoulde yet be some difference betweene reasonable man and brute beastes. And surely they differ in nothing so much as by reason, that light which yet in some sort shineth in mans hart, containing a certain rule or paterne of all artes and accions.

A difference
betweene
mā & brute
beastes.

And although the Psalmist seemeth to take away this difference, *Man being in honor, indured not, but became like the beastes of the fielde*: yet wee muste call to minde that similitudes doo holde but in some respecte. For in this place man is compared to brute Beastes, because he is no lesse subiect to death then they bee: Euen as Sainct Augustine dothe well expounde it, saying, he is compared in corruption, and not in vhole nature vnto brute beastes. This remnant of wisdom & knowlege, albeit vnperfect, is called the *lawe of nature*, or *naturall lawe*:

Psal. 49.

August. de
peccat. ori.
contra Pe-
lagianum.

and

A newe Anatomie.

Rom. I. 2.

and is set out by saint Paule, with excellent termes and speeches, *as that it is the doctrine of God, & the worke of the law written in mans hart*. Hereof commeth the knowledge of manuarie and liberall sciences, so needefull for mans life: hence all ciuill lawes haue their origen, together with discipline & societie betwene man and man, the desire of praise, the auoyding of dispraise, the honor of vertue, and the punishment of vices.

Mannes
knowledge
in the pro-
perties of
things alto-
gether lost.

That knowledge which was so notable in our first parentes, touching the property of thinges, is altogether loste, and what so euer we haue, we haue it by obseruation and experience. For our eyes do behold the course of the planets: and reason deuiseeth instruments to take the altitude, longitude, and latitude of the. Againe with our eyes vve looke vpon herbes: but reason searcheth oute the strength, vse, & application: And so with our senses vve comprehend liuing creatures: But mans industrie by vse and experience, vnderstandeth their properties and natures. But Adam before his fall, was an excellent Diuine, an excellent Lavvyer,

Adam be-
fore his fall
an excellent
Philoso-
pher.

Lawyer, and an excellent Philosopher.

Man hath also vtterly lost all sanctity, iustice, and purity, both of body and of soule, by meanes of that filthy plague or leprosie, which hath inuaded and infected all our substance: so that Iob cryed out not without cause, *Who can make him cleane, that is borne of vncleane*. And saint Paul, *All men haue sinned*: And there remaineth but novv in him a certen carnall appetition of iustice, comming from the lavve of nature and precepts of manners. This is only an externall discipline or honesty of lyfe, which is very weake and faint, as we al by experience are forced to confesse: For novve the malice of our nature doth wonderfully preuaile, and hindereth good diuices and endeouours: Wherefore in all places of scripture vvhether vve finde iustice attributed vnto the Gentiles: We must vnderstand thereby externall iustice, or the iustice of the fleshe. Man hath lost that fre facultie and power of his strength & members in these things, which are spirituall and apperteyne to the true worshipping of God. And besides that, his powers or

Man hath
lost all ho-
lines of bo-
dy & soule.

*Iob. 14.
Reg. 3.*

What ius-
tice & Eth-
nicks haue.

Man's po-
wer and fa-
culty in spi-
ritual thin-
ges lost.
1. Cor. 2.

facul-

A newe Anatomie.

facultie eyther to desire, or to deteste things carnall and earthly, is wonderfully impaired, vexed, and troubled, yea and oftentimes peruerse. As Medea rightly saide,

Medea.

Video meliora, probosq., deteriora sequor.

Man hath
yet left som
vnderstan-
ding in
worldly
things.

He hath yet left vnto him some vnderstanding in worldly things subiect to reason. For if man were without this also, he should then differ nothing at al frō brute beasts: and without this no discipline, no iudgement, nor no punishmēt could be exercised amōgst the Infidels. And hereof cōmeth that distinctiō betwene things that worke voluntarily & naturally: and in like maner betwene things wrought reasonably and brutishly.

All mans
vnderstan-
ding in
worldly
things is a
portion of
gods image
yet remay-
ning.

In that therfore mā sometime cōsulteth and determineth happily in ciuill & external things, it is a portion of the image of God: although most cōmonly carnal affections, & leude perturbations of the mind, do carie reason & wil, quite out of the right way. But yet those powers of man, hovve feeble or faynt soeuer they be, whether they be of the minde, of the vvill, of the hart, or of any other member

ber of man, if they bee good affections, they are certayne remnauntes of Gods image.

Man hath also almost lost that notable wisdom, and absolute authoritie of rule and dominion ouer liuing creatures: For albeit there remayneth in him vnto this day some power ouer them, yet the same is ioyned vvith greate perill and greefe, not vvanting tyrannie and crueltye. For the horse vvill not obey man vvithoute bytte and brydle: neyther vvill the Oxe dravve the Plough vvithout he bee yoked. The sheepe will not yeelde wooll and milke, vnlesse she be bounde: Byrdes are taken vvith pollicie and cunning: And fishes vvith the hooke, net, & other instrumentes. As for Tygres, Lyons, Beares, Woolfes, Panthers, and suche like, they are not onely not obedient, but extreme aduersaries to mankinde.

Nowe if any man aske vvhye God made vvilde beastes so disobedient and hurtful to man? It is to be answered, that this is comen to passe, *That disobedient children might be corrected.* For man vvell deser-

Man's power & dominion ouer liuing creatures much impaired.

Eze. 5.

2. double commodity.

2. Reg. 17.
1. Reg. 13.
2. Reg. 2.

deserued suche a scourge after his transgression : And therefore by meanes of sinne, our seruants are armed against vs, & wild beasts suffred to tormēt & afflict vs: for so the scripture saith: *I wil sende amongst you famine and wilde beastes* : When man was in the state of innocency, they were all tame and obedient vnto him : And novve thoughte they rebell, yet by Gods mercy, fewe doe perishe by them: And if anye miscarie, there ariseth therof a double commodity: First an example of gods seueritie, as in the Samaritanes, who were killed of Lyons. In the children that for scorning at Elizeus, were destroyed of Beares, and in the disobedient prophet, who perished with the Lyon. Secondly gods maiesty herein, sheweth it selfe mightely, in that he is able to cause the wilde and cruell beastes to reuenge his cause against disobedient persons. And finally herein we may also consider gods great goodnesse towarde vs, in secluding & shutting them vp out of mennes societie, into desertes & wildernesses, appoynting them the night to walke in, and to seeke their pray, whiles
man

morning when man goeth about his business, they all auoyd his sight & presence, and lie hid in their dennes with trembling and feare.

Man hath also lost eternall felicitie and blessednesse, and hath onely leste vnto him in steede thereof, this worldly and earthly lyfe: which is short, miserable, & painefull, and is subiect to daungerous death euery moment. For cruell death seasoneth vpon all men that are borne of corrupt parents, as sone as they are fashioned in their mothers wombe, because they are infected with sinne: And therefore all the dayes of their lyfe, death is (as it were) mans hangman and tormētor. First the imbecillity of mans substance and strength, is the bitte of Satan: Then the shortnes of mans lyfe, the perils & dangers in the same, the cruell diseases, the vntimely, soden, & vnnatural deathes, & the resolution of our bodies into dust & ashes, do euidently expresse his force and malice against mankinde. Whiche thinges I willingly note, to admonishe men deeply to consider their miserable and wretched estate. For man

Man hath
lost eternall
felicitie and
blessednesse.

Death the
possessor of
all men, and
the cause
therof.

The stings
of death.

D.j.

is

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is not only a bubble of water, during but a short time, & sodenly vanishing away: but he is a thing much more miserable, wherby it is most apparant, that man is not now any longer the excellent image of God, but the bondslaue of the diuell: then the whiche there can bee nothing more lamentable or miserable.

The vse of
this doctrine.

But the vse of that which we haue vttered already touching the remnantes of Gods image in man, is to put vs in remembrance of those great things which we haue lost by sinne, and those remnantes are much like the rubble of a faire and beautifull citie destroyed, And such as they be they ought not to be cōtemned: beeing as it were notes & remembraunces that god will in eternall life renew & restore his image to man, according to his holy worde. Prouided always that by meanes of this doctrine no power at all be ascribed to man in spirituall matters before regeneration, and not ouer much neither in carnall and earthly things. For both these excesses are culpable. Let vs therefore bewayle this great losse of ours; and agayne let vs not forget

forget to geue thanks, that it hath pleased him to leaue in vs some print of his image: and cheefly let vs reioyce that by Christe wee are regenerate and reconciled to God in this life, and that his Image shall be perfectly restored vnto vs in the life to come.

And before I conclude this parte, **Errors contrary to this doctrine.** I thinke it not amisse to admonishe my Reader of certayne detestable and grosse Errors, quite contrarie to this doctrine. First certayne Athistes and Epicures hold, that there is nothing corrupt in man, after his first creation and condition: vvhich opynion the Manichees doo also mayntayne. And this Error seemeth too springe of meere Ignorance of mannes creation and fall. The Pelagians and certayne Scholemen dreamed mannes nature to bee syncere and vncorrupte after hys Natiuitie, euen as Adam vvas before his fall. But that furor is directly agaynst the vvorde of God: *Beholde I am conceived in iniquitie.* And agayne, *The sence of the fleshe is Enimtie agaynste the spirite.* And some also nowe a dayes
D.ij. write

Psal. 51.

Rom. 8.

A newe Anatomie.

Synergista vvrite that there is some povver in man before regeneration, euen in spirituall thinges: and that man is a cooperatoꝛ or worker vvith God, and that it is in mans power to take, to folow, to assent (albeit faintly) vvith God in spirituall thinges: which is meere cōtrary to the holy scripture: for the Apostle saith: *The naturall man perceiueth not thinges whiche be of Gods spirite, for they are folishnesse vnto him, speaking of man not regenerate.*


1. Coꝛ. 2.

Rom. 2.

Finally this extremitie is to be reprehended, that there is no porcion at all of gods image left in man. And that there is left vnto man no knowvledge of God at al, & that he hath no principles of arts or accions: but that hee is muche like a cleane sheete of paper or table, into the vvhiche vvith education and study, hee maye write thinges. But saint Paule saith: *That the worke of the lawe is vvritten in the Gentiles hartes.* And euen by the law of nature those that be not yet regenerate, haue some knowvledge, albeit obscure, that there is a God, and that he is a iuste God. Albeit they vnderstande nothing of

of his essence, and of his perfect wil, con-
teyned in the lawe and gossell.

The fourth part of the
Anatomie of the renouation,
*or regeneration of the olde
Man.*

VT OF WHAT EXCEL-
lent dignitie and honor, man
vvas depofed and caſte, by
meanes of his tranſgreſſion,
and vtterly drownd in a deepe ſea of
all euill, it hath bene already briefly
and plainely declared: It now remay-
neth that vve haue ſome due conſide-
ration of Gods greate mercy, pouer, *Gods might
ty mercy.* and goodneſſe in the renouation, and
regeneration of the olde manne. For
after the fall of Adam, God could not
doe any thing eyther more mightely or
mercifully, then to ſende his onely be-
gotten ſonne to take our nature vpon
him, to vvaſhe vs from our ſinnes vwith
his precious blood, and to redeeme and
deliuer vs from Satan. For this ineſtima-
ble

D. iij.

A newe Anatomie.

ble benefite, let vs continually vppon our knees geue moſte hartie and earneſt thanks vnto oure God euer and euer.

*Ethnickes
ſcozne at
this doc-
trine of re-
generation.*

And although this great vvorke of God, with many other things ſpirituall, ſeeme ridiculous to the carnall man, and humaine ſence: and prophane Nations accompt it but a deuſe of phanaticall perſons, yet all thoſe that are vnder the Inſigne of Chriſt, ought thākfully to acknowledge, & highly to eſteme this holſome worke & benefite of God: This doctrine iſſueth out of the places of Repentance, of Juſtification, and of Baptiſme. For Regeneration conioyneth and lynketh all theſe things together.

*The ſigni-
fication of
the worde
regenera-
tion.*

Regeneratiō ſignifieth not in this place to returne corporally into our mothers womb, & to be borne againe, as Nicodemus ſuppoſed, but a ſpiritual renewing: and the ſimilitude is taken frō the corporall natiuitie. For as man is conceived & borne of his natural mother in ſinne: euen ſo in this ſpiritual natiuitie, by the efficacie of gods worde and ſacramentes, externall instrumentes, he is regenerate

and

and spiritually made cleane from sinne, that is to say, he receyueth remission of sinnes, he is made the sonne of God, the temple of the holy ghost, and an heire of eternall life, albeit the spottes of Originall sinne doo yet remayne in this body of his. And vnder this generall worde Regeneration, mans conuersion vnto God, his iustification, and the effectes thereof, are comprehended and conteyned.

Joh. 1. & 3.
Tit. 3.
1. Pet. 1. 2.

Regeneration of Christians is Gods inuisible accion, plainly expressed by his holy worde and sacramentes annexed vnto the same: whereby our mercifull God doth spiritually forme and fashion of a carnall man, a newe, iust, and holy manne, ingraffing him into his kingdome, remouing from hym his sinnes comitted, his wrath & indignation, and imparteth vnto him his iustice & grace: deliuereth him also from the power and kingdome of the Diuell, and giueth him the holyc ghost, the earnest pledge of eternall lyfe: and fynallye kindleth in him newe strength to begin newnes of life, acceptable and pleasaunt

The definition of regeneration.

D. iiii.

vnto

A newe Anatomie.

Math. 28.
Mar. 16.
John. 3.
Eut. 3.

vnto God in this world. The groundes
this definition are the words of the holy
scripture: *Go teach all nations, baptising the
in the name of the father, the sonne, and the ho-
ly ghost: and he that beleueneth and is bapti-
sed, shall bee saued.* This Renouation, as
I sayde before, is a matter of the greatest
moment, and an especiall signe of Gods
loue and mercy toward man. For when
godlesse man put vpon him the image of
the diuell, and was therby more then op-
pressed with many miseries, and had cast
away al hope of releefe: the louing Lord
vsed a wonderfull temperature of iustice
and mercy, and ministred medicines to
man, his sonne euen then beeing a Sol-
liciter and intercessor for vs.

The work
of regenera-
tion appoin-
ted fro the
beginning.

This sonne of the eternall father our
Lorde Iesus Christ, was from the begin-
ning appoynted to descend & take mans
nature vpon him, and was subiect to all
humaine infirmities, sinne excepted. He
appeared to destroy the works of the di-
uell, to seeke the lost grote, wherein Gods
image vvas stamped, to bring home the
lost sheepe to the folde of eternall life, to
thende that he might florische for euer
there

there vvith al heauenly companies, bee-
ing here regenerated, and there accor-
ding to Gods image perfectly reneved.
For when mankinde had receiued most
greeuous vvoundes, and vvas bounde in
strong chaynes, not able to be broke by
mans strength: this bruser of the Ser-
pentes head, came & professed him selfe
(when the fulnesse of time should come)
to be our tender and faythfull Phisition,
to geue his flesh for the life of the world:
and that he woulde suffer suche punishe-
ments, that by his stripes and vvoundes
we should be healed: and that through
death he shoulde be destroyed that had
povver of death, to vvit, the diuell, that
craftie serpent & cruell dragen, the ene-
mie of man from the beginning.

This regeneration of mankinde vvas
then done by none other but by Iesus
Christ, our Priest, and euerlasting king:
who collecteth & preserueth his church
by the sound of his Gospell, vvherein is
written the decree of our recóiliation:
Which Gospell (he beeing the eternall
worde of the eternall father) reueleth
vnto vs: Sheyving the chearefull coun-
tenance

Reparatio
of man by
Iesus
Christ.

A newe Anatomie.

**Exhortati-
ons to re-
pentance.**

tenaunce of his father, and powring the holy ghost into our harts, that with perfect loue and heauenly ioy, we might in obedience be vnited to our God. Which propertie of his office, & speciall priuileges, he hath made most manifest by his resurrection, & by the sending downe of the holy ghost vpon the Apostles, that thereby vve might the better consider the inestimable price of that benefite. The sonne of God, together with the Prophets & Apostles, do exhort vs to repentance, that we might be renued and clothed with that newe image, and regenerate to a celestiall wisdome & iustice. And to thende that we might know the deformitie of the olde Adam: and be excited to seeke gods image in Christ, who is the newe and heauenly Adam, we must vse both the lawe and the Gospell. The Lawe (I saye) that vvee stricken vvith feare and dread in respect of our sinnes, might be enforced to seke after the true and perfect Phisition, who is Christ, who the Gospell affyrmeth to be made vnto vs, vvisedome, redemption, iustice, and sanctification.

But

But wee muste also vnderstande, that not onely that iustice which was gotten by Christes blood, is transferred vnto vs through gods wōderfull grace & mercy: but in this regeneration there is a redeliverie or restitution of certen powers or strengthes in mā, out of the which certen accions issue & flowe. And yet this restitution is not so perfect, as that vve are able eyther to fulfill the Lawe, or to be accounted iust before God : but it is the fruite of Iustice Imputatiue (as they call it) albeit in some places & other respect it haue the name of Iustice : as, *That I may be founde in him not hauing mine owne iustice, which is of the lawe, but that whiche is of fayth in Christ.* I vwill therfore write somvvhat particularly of the powers restored to the godly in regeneration, and aftervvarde I will speake of their accions and vvorkes.

what kinde
of iustice is
restored in
regenera-
tion.

Phil. 2.

And first of al mans mind hath certen powers or habilities restored by the holy ghost, and a kinde of light kindled in thinges spirituall and diuine. *Be yee renewed (sayth the Apostle) in the spirite of your mindes.* And, *Renewe the newe man in*

*Of y minde
renewed.*

Ephe. 4.

Colos. 3.

the

A newe Anatomie.

2. Cor. 3.

the knowledge of God. And agayne: *We all* vwith face reueled, beholding the glory of the Lorde, are transformed into the same image, from brightnes to brightnes, as it were by the spirite of the Lorde. There is then restored some power & abilitie vnto mans mind, somewhat to vnderstand the diuine and heauenly mysteries: and a certayne light to discerne the doctrine of God, according to the rule of his worde, from false doctrine and heresie. For it hath vsually come to passe in all ages, that Errors springing vp, haue bene paynted vwith goodly colours, vwhereby manye haue bene sedused and deceyued.

Muche ignorance and blindnesse yet remaining in mans minde.

But ignorance and blindnesse bred in man naturally, is not altogether removed out of his minde: The reason thereof is, because in this life mans restitution is not perfected, but attempted only: and the disease of originall sinne remayneth after this spirituall Regeneration. The olde nature, or olde man remayneth, albeit some mortification be begon. For so the Apostle sayth: *We knowe in part, we prophesie in part: but when that which is perfect is come, that which is vnperfect shal be done*

1. Cor. 13.

done away. And heereof it commeth to passe, that ignorances of God and spirituall thinges (not knowen vnto vs by nature) do oftentimes exceedingly encomber and vnquiet euen the man regenerate: So that lighte and darknes in mans minde, doo contende and striue one with another, as the Apostle moste grauely teacheth in these vvordes: *The Gal. 5.*
fleshe coueteth agaynst the spirite, and the spirite agaynst the fleshe: these are contrarie one to another. And nowe and then the ignorance & darknes of the minde doth extinguish the small light kindled, eyther vvith grosse securitie, or curious philosophie, or carnall reason, as vve knowe it came to passe in Aaron, Salomon, and Hieroboam, vvho vvilfully shooke of this diuine light: and gaue them selues to the vvorshipping of Idols.

Let vs not maruell therfore, that there is yet remayning suche great imbecilitie in those that be regenerate: neither yet because some excellent men, accompted lightes of the Church, doo often times erre & fall very grossely, seeing the cause thereof is so apparant: to vvitte, first the
why excellent lightes of Christs Church do erre & fall,
sick-

A newe Anatomie.

sicknes of originall sinne remayning yet in the posteritie of Adam: and secondly, the craft, furor, and power of the diuell, vvho vvithout gods especiall & vvoderfull grace is able to doo muche agaynst seely and vveake man.

**Of the Will
renued af-
ter regene-
ration.**

Phil. 2.

Rom. 7.

As the minde hath receyued certayne seedes or nourishments of regeneratiō in this life by gods grace : euen so vvill is partaker of some povver and abilitie to apprehende diuine and spiritual things, to couet after them, & assent vnto them: which promptnes & facultie it had not before regeneration, as the Apostle most excellently vvriteth after this maner: *It is God that worketh in vs the vvill and the deede, according to his good Will.* And elsewhere he freely confesseth that he hath will in diuine thinges, and as a spirituall man to be delighted with gods law. But yet the vvill is not perfectly restored in this life. For the filth & dregges of originall sinne (albeit they are forgiuen by Christe) are yet abyding in vs, and can not wholly bee rooted out of this our Nature : First therefore let vs consider the vveakenes of Will, euen in those that
be

be regenerate, vvithout Gods speciall and peculiar assistance, as vve see dayly in the confessions, afflictions, and deathes of the godly. Secondly, our vvill is by our ovvne malice, and the subtiltie of Sathan, bothe letted, deformed, and ouercommen. Whiche imbecilitie and vveakenes, so deeply and daungerously fastened vnto vs, the godly doo both taste and feele, and also bevvayle and lament : praying still vvith earnest gro-
The weaknes of the godly in the houre of death, and the cause thereof.

ning, that they may bee ridde oute of this thraldome, into blisse and peace euerlasting. The voyce of the Apostle is vvorthy to bee hearde, which sayth : *Wyll is ready vnto mee, but I am not able to doo it. For I doo not that good thinge vvhiche I vvoulde doo, but that euill which I vvould not, that I doo. If I doo that which I vvoulde not, it is not nowe I, but sinne dwelling in mee. And a little after : I see another Lawe in my members, resisting the lawe of my Minde, and leading mee captiue vnder the lawe of sinne, vvhiche is in my members. O unhappie man that I am, who shall deliuer mee from the body of this death? I geue God thankses throughe Iesus Christ* *Rom. 7.*

A newe Anatomie.

Christe our Lord. Therefore in my minde I serue the lawe of God, but in my fleshe the lawe of sinne. In the vvhich vvords the Apostle affyrmeth, that he had a good will stirred vp by the holy ghost: But he addeth that the old Adam sticking in him, did alwayes plucke him avvay to sinne and wickednes. He further shevveth the author of regeneration in this life, and the perfecter therof in the life to come: euē Iesus Christ our sauiour & redemer.

And yet God hath vvith his spirite of strength and fortitude assisted many thousandes of his martyres, in giuing testimony to the truth vvith vvonderfull patience and boldnesse: vvhicke is the proper and peculiar worke of the holy ghost, vvho is thereof called a Comforter. And that voice of the Apostle is most sweete and delectable: *God is faythfull, who vvill not suffer you to be tempted aboue that ye are able to beare: but in the middle of your temptation he will provide that you shall be able to beare it.* God is alwayes present vvith his seruants in their agonies, and doth most graciously and plentifully giue them courage & strength in cruell torments, that they

The princi-
pal cause of
the patience
and strength
of martyrs
in their
passions.

1. Cor. 10.

they become victors and conquerors.

In thinges externall conioyned vvith vertue and honesty, mannes will after regeneration is vvithout all doubt more pliable then it was before. For the man regenerate hath the light of Gods word shining in his minde, wherby he percei- ueth and embraceth more readily both things diuine and humaine. It is a great vertue in Scipio, that hee conteyneth him selfe frō Endibilis: But it was with- out the light of the liuing god, his vvyl was therefore vntovvarde in spirituall thinges, he was an idolator, and in his accions onely respected externall hone- sty, that hee might not doe any thing a- gainst comelynes. But in Ioseph refusing vnlawfull company with his maisters wife, there shineth a more excellent and diuine vertue. For he had the knowledge of the lyuing god, and a vvil regenerate, whereby hee did more commodiously practise thinges externall, he had the ho- ly ghost his guide and leader, hee feared God, and was loth to deface his honor & glory, hee assuredly beleueed that God vvould be with him and comfort him in

The pow-
er of will
regenerate
intemporal
thinges.

What men
not regene-
rat cheefly
respect in
their acci-
ons.

Ioseph his
accions and
the ground
thercof.

21 greates
diuersity of
mans vvill
both in tho-
se that be
regenerate
and not re-
generate.

E.j.

perilles

A newe Anatomie.

perilles and daungers.

There is also a greate difference betweene those that be not regenerate in thinges external, for one excelleth another in vertue, in discipline, & in exercises. Moreouer there is often tymes seene great imbecilitie in the godly, vwho doe horribly deforme the selues in externall vices: the cause is the sinne yet remaying in their nature, which is no smal or light euill: Wherevnto the diuill addeth his poyson and malice, especially, against the godly. Whereby it commeth to passe that no man (Christe excepted) be he neuer so learned or godly, is pure and cleane from foule spottes and offences. And hereof come so many offences and faults of the best & most excellent men in the church of God in their externall accions, as Loth, vwho defiled him selfe with dronkenesse and incest: Dauid with adultery and murder. Hely with negligence in the education of his children. &c. So that many are choked, & oppressed with the thornes of this world, and very fewe ridde them selues oute of the same. All godly men ought to acknowledge-

*The spots
in the godly*

*Loth.
Dauid.
Hely.*

*The thornes
of this
world.*

knowledge this their great infirmitie, and to pray continually, that God of his mercy would vouchsafe to gouerne our pathes and steppes in this slippery way of the worlde, that eyther we may not fall at all into foule offences, or at the least that we may not be drowned, & vtterly perish in the same.

The newnes of mā's hart regenerat, is also such, that some diuine motiōs are lightened (and as it were) kyndled: So there beginneth both a certen harmony of affections in the harte, and also a certaine consent of the mynde, will, and harte. And so it conceyueth by the ayde of the holy ghoste (and not of it selfe), some sparkes and seedes of a reuerende and childish feare of god, a loue of God and godly thinges, a wonderfull tollerancy and patience in afflictions, and a lothsome detestation of sinne and yvickednesse. It beginneth to restraine & brydle raging affections, and embraceth hys eauen Christiā with loue and charity. Albeit not so perfectly as the lawe requireth. *Thou shalt loue the Lord thy god with all thy harte, & thy neighbour as thy selfe.* For

Of the hart of man regenerate.

Perfect nature onely perfectly fulfilleth the lawe.

A newe Anatomie.

the perfect & exact fulfilling of the law ;
belongeth to perfect & incorrupt nature.

**Greate in-
firmities
remayne in
mans hart
after rege-
neration.**

There remayneth therefore in the harts
of men regenerate, not onely a greate in-
firmitie, coldnes, & dulnesse to all good
motions: but the same motions are con-
founded & tumbled together as it were
with a certaine whyrlewind. And moſte

**The effects
of raging
affections.**

commonly corrupt affections beare rule,
and burſt out with great ſhame and in-
famie, as flames of luſt, deſire of reuenge-
ment, malice & hatred, either too much
or prepoſterous feare, or loue of exter-
nall and temporall thinges: And many
in theſe ſtormes and tempeſts, are vtterly
caſte oute of Chriſtes ſhippe: and other
ſome with muche adoe aryue in the ha-
uen in a bote all to rent and torne, as ex-
perience in all ages maketh manifeſt.

**The harte
is muche
lyke a trou-
bled ſea of
raging af-
fections.**

The hart therefore is muche lyke a ro-
ring ſea of furious affections, ſubieſt to
diuerſe ſtormes and tempeſtes, which if
it be not made calme and quiet with the
holy ghoſte: it will make greater ſhip-
wrackes in ſinne, then ſaylers do in Scyl-
la and Charibdis. The fountaine & ori-
gine of theſe ſtormes & tempeſtes is ori-

ginall

ginall sin(as I haue often already repeated) so deeply rooted in oure nature: Which the foule feend with his craft, furor, and power ouer miserable men, meruelously augmenteth and increaseth. And therefore Dauid beeing regenerate prayeth after this maner: *Create in me, O God, a cleane harte, and renewe a right spirite within me.* He felt, no doubt, in him selfe these raging fluddes of the hart, where-withall hee vvas tost and almost oppressed diuersly, and with great daunger, neither was he able to resist the same without the ayde and assistance of the holy ghost.

The man regenerate then by Gods grace, beginneth new obedience, internal and external, whiche is acceptable to god through Iesus Christ, who sayeth vnto vs: *I am the vine, & you are the braunches: he that abideth in me, and I in him, that man bringeth forth much fruite, for without me ye are able to doe nothing.* When wee are therefore ingrafted in Christe by regeneration, and made good, vve may doe good vvorkes, as the Apostle euidently declareth: *We are his vvorkmanshippe, crea-*

Of the good actions & vvorkes of men regenerate.

A newe Anatomie.

**The good
workes of
man regenerate,
are but
perfect in
this lyfe.**

**The com-
fort of men
regenerate.**

**Of the do-
minion of
man regenerate
ouer o-**

ted by Christ Iesus in good workes, which God hath prepared that we should walke in. But we muste alwayes remember that the good workes of men regenerate are not perfect in this lyfe, according to the declaration of the law, Thou shalt loue the Lord thy God, with all thy hart, with all thy soule, & with all thy strength, and thy neighbour as thy selfe. And therefore man regenerate hath not remission of sinnes, and inheritance of eternall lyfe, by meanes of his ovne iustice, which is vnperfect, but onely by iustice imputatiue, which is deriued vnto him by the iustice of Christe: yet the mā regenerate hath this solace and comfort, that his newe obedience is acceptable and pleasant vnto God: Because he is reconciled to God by faith in Christ, and all his vvorkes, accions, and obedience, springeth of fayth. And moreouer almighty God of his greate and abundant mercie, doth recompence and crowne this newe obedience, both in this lyfe and in the life to come.

This punnishment continueth all the dayes of mannes lyfe in this vvorlde, that the greate dignity, authoritie, and rule

rule, which our parentes had before the ther liuing
fall ouer other liuing creatures, is not re- creatures.
stored vnto him againe. The pleasure
of God is that some signes of our cor-
ruption and transgression shoulde al-
wayes be object vnto our eyes: That we
might the rather thereby feare and o-
bey his maiestie. And yet we may also
see Gods blessing, in making many bea-
stes not onely tame, but also as it were
familiar and domesticall seruantes vnto
vs: and that more willingly and prospe-
rouflye they serue vs, then they serue
the wicked and vngodly. And in lyke
maner the fertilitie of the earth, is not Of the fruit
perfectly restored in this lyfe to man re- fulnes of
generate: and yet by the blessing of god earth.
all liuing creatures are fed, & as the Psal-
mist saith, *There is no scarfitie to those that* Psal. 3. 4.
feare him.

There yet remaineth also in the mari- The mari-
age of man regenerate, certen signes and age of men
admonitions of his transgression, as in regenerate.
that childre are borne with paine & pe-
ril of their parent, & are all by nature the
sons of wrath. And yet notwithstanding
God is present with his seruants in their Ephe. 2.
E. iiii. mari-

A newe Anatomie.

*Ioseph.
Danyell.*

Plato.

*Of the ty-
ranny of y
Deuill.*

mariages, and mitigateth the karkes & cares thereof, but also conserueth & prouideth peace, & sendeth some Halcions dayes: And often tymes for one good mans sake, he blesteth whole regions and countries: as the examples of Ioseph, Danyell, and many others, do sufficiently declare. The godly also haue this prerogatiue, that because they be true and lyuely members of Christes church: they onely may assure them selues, that they bring forth seedes and plants of the heauenly Ierusalem, and are as it were Nurseries bringing foorth (as Plato called them) worshippers of the diuine power and maiestie

The tyranny and furor of the diuyl againste menne Regenerate, ceaseth not in thys lyfe, because sinne remayneth yet in oure nature. And Gods will also is that the enemye of mankinde shoulde bee perfectly knowen, that both the greates benefites of Christe, mighte more clearely shyne, and shevve them selues, and also that the exercyse of fayth and confession, might be more frequent and common amongst

mongst his faythfull seruantes, and lo-
uing children. For albeit the prince of
this world be iudged already, and hys
power and weapons made dull and bro-
ken: yet he is not altogether remoued
out of this vworld, & separated from the
Sainctes: for that shall not be absolued
and finished before the last day.

And because mention hath oftentimes
bene made of men regenerate, and not
regenerate, to shew their differences
may be more manifest, I vvil put downe
certayne Antitheses, vwhereby the diuer-
sitie betweene Alexander and Dauid,
Plato and Paule, and other suche excel-
lent wightes, vwill more manifestly ap-
peare. The Ethnickes haue onely a car-
nall natiuitie: The Regenerate are borne
of God spiritually. The Ethnickes want
the true knowlledge of God, they doubt
of his essence and will: although they o-
therwise excell in vvisdome, vertue, and
good demerites: The Regenerate haue
a sure, certayne, and euident knowledge
of God. The Ethnickes want all Iu-
stice imputatiue: The Regenerate are
beautified vvith Christes iustice, vvhicke
he

*Antitheses
or certen
differences
betweene
man rege-
nerate and
not rege-
nerate*

A newe Anatomie.

he hath purchased with his blood. The Ethnickes haue onely the externall discipline of the seconde Table: The Regenerate haue not onely the vvorkes of externall discipline, but the internall vvorkes of the firste Table. The Ethnickes dooing good vvorkes vvithout Christe, are not able too persvvade them selues that their seruice pleaseth God: seeing that saincte Paule sayeth, What soeuer is not of fayth, is sinne, and the vvorkes of the Ethnickes proceedeth not of fayth: The Regenerate grounde their good vvorkes vppon fayth in Christe, and doe certaynely knovve, that albeit the same bee vnperfec̃te in thys lyfe, yet that throughe Christe they are acceptable and pleasaunt to God.

The Ethnickes doo onely follovv the direction of their carnall Reason, and haue some little portion of the lawe of Nature: but they are altogether ignoraunte of those thinges that bee of God: The Regenerate haue Gods infallible vvoorde reueled by hys sonne Christe. The Ethnickes can not call
vppon

vppon God, nor offer acceptable patience in their miseries and calamities: The Regenerate are able to call vppon the liuing God, for they knowe that there is a God, vwhat he is, and that he is mercifull vnto them, throughe Christe, and that he vvyll geue vnto them blessinges spirituall and temporall. In their afflictions they knowe the fountayne of grace, they knowe the perfect remedie agaynst sinne, they knowe Gods promises, they referre the euent of thinges vnto God, and submitte them selues vvhollye to hys good vvyll and pleasure. The Ethnikes can not haue firme and stable peace in their consciences, vwhen they are in agonies and greefes, because they are ignoraunt of God, of the Mediator, and of the vvoorde of promyse: and therefore they are carryed into moſte abhominable and stinking ſandes of diſpayre: The Regenerate, beyng vexed vvith calamities, vvyth the lawe, and ſtynges of the Diuell in theyr consciences: by meanes of
Christe,

A newe Anatomie.

Christe, vvho is their mediator and fauour: they haue sure & certayne peace, they haue the vvorde of God, and the seales of the same, they haue the holy ghoſte, as an earnest penie or pledge of their ſaluation. The Ethnicks after the Reſurrection, becauſe they beleued not in Chriſt, ſhall be in hell vvith the riche glotton: For Chriſte ſayth, *They that beleene not ſhall not haue eternall life, but Gods wrath remayneth vpon them*: The Regenerate perſeuering in the true faith of Chriſt, ſhall be vvith God in ioy and dignitie, hauing the fruition of Gods face and countenaunce, and the ſvete ſocietie of all the bleſſed company in heauen, as the worde of God promiſeth. The Ethnicks therefore beeing moſt renowned in vvorldly things, are much inferiour to the meanest man that is Regenerate.

Why the
vertues &
noble actes
of the Gen-
tiles are
eſteemed.

But ſome man vvill happily ſaye, if their vertues & noble actes, their inuentions and explications of artes, their fluent and ſvete eloquence, be of no more value: why doo men eſteeme them ſo muche? I anſwere, that they doo it
but

but in degrees and respectes. And for that these woorkes are so excellent as mannes Reason can attayne vnto : they are so farre forth to be alovved, as they agree vvith the lavve of nature, or true principles of thinges ingrafted in man naturally. Wherein vve ought to haue also in remembraunce, that the Ethnicks haue receyued many thinges of the Fathers of Gods Church, which they haue through their carnall vvisdome marueilously corrupted. Moreouer, because Artes, eloquence, and other such things are needefull onely to this carnall life, vve vse them onely for the same. And as concerning Diuinitie, that is to say, the knowledge of diuine and heavenly thinges, together with a true and perfect explication of good vvorkes, and examples of vertues, vvhiche vv ere neuer to bee found in the Gentiles: vve deriue (I say) and dravve all these thinges out of the holy scripture. And thende vvhy these diuersities betweene Ethnicks & Christians are here recited by me, and vvorthy to be noted of others, are first, that vvee doo not ascribe ouer muche to the
Ethnicks

*The common
dutie of this
doctrine.*

A newe Anatomie.

Ethnickes, for their externall actes and deedes. Secondly, that the excelencie and dignitie of man regenerate may be knowen. Thirdly, that vve might be moued to giue god thankes for the same, & to pray vnto him, that as he hath begon a good worke in vs, so he would continue and perfite the same, vnto the daye of Iesus Christe.

Errors contrarie to this true doctrine.

The Papistes.

I might seeme to haue spoken sufficiently of man regenerate : and so haue I in deede, but that certen olde and newe Errors in this matter are worthy the animadversion, to thende that the godly and zelous Reader beeing admonished, might the better bevvare and auoyde the same. The Papistes error is contrarie to the promise, which teacheth vs to doubt whether vvee be in the fayth, or not : whiche is a doctrine leading men into desperation.

Saducees.

The Saducees holde, that there is no Regeneration, nor lyfe after thys.

Libertines

The Libertines also svuarue from this doctrine, holding that Regeneration is nothing but a libertie to follovve sensuall lustes and desires. Contrarie vnto

to that vveightie sentence of Saincte
Paule : *Brethren, you are called into liber-*
tie, onely let not your libertie bee an occasion
to the fleshe. *Gala. 5.*

The *Gnosticks*, *Catharicks*, and some *Gnosticks*,
Anabaptistes, are to bee noted also, who *Anabap.*
dreame, that men Regenerate, are per- *&c.*
fectly iuste in their nevvnesse of lyfe in
this vvoorlde. Whiche position is di-
rectlye agaynst the Scripture, and day-
ly experience. For Christe doth teache
vs to pray : *Forgiue vs our trespasses.* Re-
generation dothe not altogether take
avvay the disease of sinne, but the im-
putation, that it bee not layde to our
charge.

The fyfth parte of the Anatomie, touching the estate of *Man in his glorifi-* *cation.*

IF the fayth and hope of men Re-
generate, did extende no further
then this present life, they were of
all other creatures most miserable. Their
onely

A newe Anatomie.

onely and cheefe comforte therefore is the certayne and assured expectation of consummate glorye in the vvorlde to come. And although silence might seme more conueniente, then a fewve bare vvordes in so vveightie a matter: yet to thende that our hope may be the better comforted and strengthened, and the heauenlye ioyes beeing apparantly set before our eyes, might be the more coveted and desired on our partes, I vvyl also say somewhat of this matter. For
Thende of all thinges is at hande. the time is euen at hande, when as all these vvorldly things, of vvhat moment soeuer they seeme to be, shall haue their ende: and the Regenerate perseuering in a constant fayth, shall possesse ioy and endlesse blisse. On thother side, the wicked and vngodly persons, shall bee caste downe into euerlasting paynes and tormentes. And this doctrine is settled vpon these groundes or places of scripture: *Of the Gospell, of Iustification, of the rewardes of newe obedience, of the resurrection, and of eternall life.*

The glorification of man in the life eternall, is Gods accion & vvorke, wher-
in

in hee restoreth vnto all beleeuers after their resurrection his image perfectly, that is to saye, he will purifie and clense whole man, as well in body as in soule, from sinne: And beautifying him with al integritie, wisdom, & iustice, will translate him into his kingdome, to be a fellowe and companion of the angels and blessed spirites throughout all eternitie. For we learne by Gods vvord, that when the godly are remoued hence by corporall death, they lay aside al their vveights and burdens of sinne (which now so greuously preasseth them in this worlde, to the ende that man should not be molested therewith after his resurrection. For there is not onely a dissolution of the body and soule, but the dregges & remnants of sinne, are also swallowed vp out of our nature: In so much that this temporall death is an effectuall remedy against that puyfant and mighty enemy, which so dayly and violently assaulteth vs in this corruption & mortality. When our bodies therefore are laid in the graue they reste in sure and certen hope of the glorious resurrectiō, neither are they re-

F.j.

teined

A newe Anatomie.

Of the qualities & properties of glorified bodies. reyned, there to ignomie and shame, but that they may rise and spring vp againe with excellent properties and qualities: Whereof P. Martyr that excellent light

Ex Pet. Mart. in 2. Re. 4. of our tyme hath vwritten largely and learnedly, out of whome I vwill borrow so much as seemeth conuenient for this discourse.

The schoole mé (saith he) do call those properties, conditions, or indumentes, neither can I mislike those which they number, because I see that they drawe them out of the holy scripture. Albeit I thinke they haue not collected all, neither can any man doe that, because we cannot see or perceiue exactly in this life the heauenly glory of the celestiall company. But the first qualitie or indument accompted of them, is immortalitie. And in deed whersoever any mention is made in the scripture of the lyfe to come, the same is said to be eternall and euerlasting. The Apostle sayth: *This mortall must put on immortalitie, and this corruptible must put on incorruption.* And for that both rewardes and punishments which shall

The first condition of glorified bodies is immortality.

1. Cor. 15.

shall be geuen, according to the proportion of vvorkes, are eternall, the subiect or nature vvhich shall susteyne the same, must needes be also eternall. Moreouer seeing Christe hath ouercome sinne and death, it must of necessitie folovve, that the lyfe of holy menne shall be immortal. The Apostle also speaketh after this manner: *Christ rysing frō the deade, dieth not any more, neither hath death power ouer him any more: And agayne, Fleshe and blood shall not possesse the kingdome of God: Whiche vvordes are not to be misconstrued of the very nature and substance of fleshe and blood: For those that shall rise to glorie, shall be clothed vvith them. But the Apostle meaneth of corruption, vvherevnto flesh and blood are subiect in this lyfe. And therefore it folovveth there: And this corruption shall put on incorruption. &c.*

Rom. 6.

1. Cor. 15.

Of this qualitie aryseth another, vvhiche is that the glorified menne shall not neede meate, drinke, or anye other corporall sustentation in the lyfe to comme. Christe hymselfe hath taughte vs, that they

*Glorified
bodies need
no sustenta-
tion of cor-
poral food.*

F. ij.

shall

A newe Anatomie.

Luk. 22.

shalbe lyke angels. For whereas mention is often tymes made in the scripture of eating and drinking in heauen, as : *I will prepare for you, as my father hath prepared for me, a kingdome, that yee may eate and drinke vppon my table in my kingdome* : This, and suche lyke speeches are nothing els but metaphors or translations, whereby the holy ghost admonisheth rude and simple men of the ioyes and pleasures of another lyfe. In the lyfe immortall then, there shalbe no neede, neither of foode, nor of procreation of children : Which thinges serue onely the vse of this mortal life. The reason of this is, because bodily substances are not then worne or consumed, there shall be no neede of reparation by meate and drinke. And because there shalbe no mortality, mariage shall not be then needefull by new procreation, to preserue and continue natures and substances.

**Glorified
bodies in-
duced with
shining
brightnes.
Phi. 3.**

Shining brightnes is also ascribed by the schoole men to glorified bodyes: wherof the Apostle speaketh thus: *Christ shall chaunge our vile bodies, and make them like to his glorious body. &c.* Some signe & token

token hereof was giuen by Christ in hys transfiguration, when his face did shine like the sun: & the Euangelist saith: *The iust shall shine as the sunne in the sight of God.*

*Dan. 12.
Wise. 3. 4. 5.*

Whereof the prophet Daniell also maketh mention. They ascribe also to glorified bodies nimblenes and agility: For the body and all the members shall be subiecte to the soule. And hereof it is written in the booke of wisdome, of the sainctes: *That they shall be like sparkes,*

*Glorified
bodies in=
dued with
agility.*

running amongst the stubble: And the Apostle, *We that shall be found alyue, and the dead who shall be raysted, shalbe rapt to meete Christ in the ayre.* The body of Christe walking vppon the water was indued vwith this agility, vvhiche he lent also for a tyme to Peter to do the same. The force or efficacy of this agility (as I sayde before) is,

Wised. 4.

that the soule shall haue absolute dominion ouer the body: in so much that the weight and burden of the flesh shall not in any wise hinder or lette the operation thereof. And also for that this qualitie apperteyneth to locall motion, it maketh many men to meruell, why the Vbiquaries are content to guyse this property in bodies glorified, and yet will

Vbiquiste.

A newe Anatomie.

not graunt any place atall vnto them,
as thoughe there coulde be a motion
from place to place, without any place
atall.

Glorified
bodies im-
passible.

1. Cor. 15.
Passions
of two sortes.
12.

what kind
of passions
the glorified
bodies shall
haue.

The glorified bodyes also are impassible, that is to say, they shall not be corrupt or diminished with any passions, dolours, or diseases: according as the Apostle writeth, *It is sown in corruption, it riseth againe in incorruption.* And for that I haue layde, that the glorified bodies shall not be molested with passions, we must consider that passions are of two sortes. For some are noysome and hurtefull to nature, afflicting and consuming the body: as hunger, thirst, sickenesse, paine, and such like. From these kindes of passions, the saintes shall be delivered. Againe, there are some other passions, which rather helpe and perfect nature, then hurt the same: Such are the notices of the senses. The eye is not hurt with beholding of fayre colours, nor the eare with sweete harmony and musike: Nor yet is smelling hurt with good odours. These and suche like good passions shall not be wanting to our bodyes glorified,
when

vvhē vve shal rest in our desired cōtrey.

They adde also subtilty to glorified bodyes, vvhiche is not so to be taken as though these bodies shoulde be turned into spirites & become ayery, much like the winde pearcing all thinges: But this subtilty is rather to be referred to the exquisite and perfect power of the senses. Wherevnto may also be added affections, vvhich shall not be grosse and earthly, molesting the minde. In this

*Glorified
bodies thin
and subtil.*

sense spake the Apostle: *It is sown a naturall body, but it riseth agayne a spirituall body.* In the vvhich vvordes he ment not

*A naturall
body, and a
spirituall
body.*

that our bodyes shoulde be chaunged into spirites: But that they should come as neere the propertie of spirites as possibly they might (in respect of their Notices, and affections) reteyning still their corporall nature and substance. These

1. Cor. 15.

notable properties are collected by the schoole men out of Gods vvord: many others there be omitted, for it is truely

*Esa. 6. 4.
1. Cor. 2.*

sayd, *The eye hath not seene, the eare hath not harde, those thinges which God hath prepared for those that loue him.*

It is not vnmete to be obserued in this

F. iij.

place

A newe Anatomie.

Agaynst v-
biquitie.

place, that neither the holy scriptures, nor auncient Fathers, nor Scholasticall writers, haue in any place ascribed either to the bodies of Sainctes glorified, or to Christes body *vbiquitie*, to be in no place, or in euery place. It is, & that not without cause wondred at, that some writers of our time doo so obstinately mainteine that opinion without any good ground at all. And it is to be noted, that many of the Scholemen : and amongst others Thomas Aquinas, in consideration that the bodies of Blessed men shall come moſte neere vnto celeſtiall qualities: He inferreth vpon the ſame, that their habitation ſhall be aboue all elementes in the ſupreme and high heauen.

Of what
age bodies
ſhal be in
reſurrec-
tion.

Ephc. 4.

They diſpute alſo of the age of men in their reſurrection, and their opinion is, that the ſame ſhal be freſhe, ſtrong, and luſtie : enforcing that of the Apoſtle to the prouing therof : *untill we growe in the vnitie of ſayth, into the knowledge of the ſonne of God, into a perfect man, into the meaſure of the age of the fulneſſe of Chriſt.* But by their patience the vvords of the Apoſtle tend to no ſuche ende : For he ſpeaketh not there of the reformation of bodies, but
of

of the renouatio of myndes, as the words going before, do most euidētly declare. And yet I agree with them in the perfectiō of glorified bodyes: but in some other sort. For when god first created mā, he made him no infant, no decrepit, deformed or vnperfit person. And seing the resurrectiō is a certen new kind of reformation, it must needes be lyke and correspondent vnto the first: As therfore all was very good, that is to saye, perfect in their kindes, vvhich god created: so shal mens bodies in the resurrection in their kindes be absolute and perfect.

And these are the properties which the schoole men attribute to the bodyes of faintes in the resurrection: Nowe if any mā will be inquisitiue of the qualities & conditions in the bodyes of vvicked mē, when they shall arise to condemnation: Let him vnderstande that they also shall haue immortality. But as for those other ornaments of glorified bodies, they shall haue none at all: but rather shalbe diffi-
The qualities of wicked mens bodies in the resurrection.gured with the cōtrary deformities. For they shall haue no brightnes nor light, but as Christ hath taught, shalbe cast into vtter darkenesse. Neither shall they be
impaf-

A newe Anatomie.

impassible, for they shal be afflicted with dolor & paine without any intermission. There shal be weeping and gnashing of teeth. Their worme shal not dye, & their fire shal not go out. They shall haue no nimblenes nor agilitie, for being bound bād & foete, they shal be cast into hel fire. They shal wāt such subtilty & purenes in affections, as I spake of before, because they shall wepe & wayle, & be vexed with grosse affections, & vehement desires: as we may see by the Euangelical narration of Lazarus and the rich mā. But in al these things that haue bin spoken hertofore in this matter, this is alway to be had in memory, that notwithstanding these varieties of qualities, yet the selfsame substance of our bodies shal not be altred. For the selfsame fleshe and body that we beare and carie about with vs now, shal be raysed vp agayne at the laste day. Hitherto Peter Martyr.

Justice im
putatiue.

The glorification of blessed men (ouer & besides those things which I haue spoken of the body) cōsisteth in these things folowing. First in iustice imputatiue in christ: wherby those shal please god euerlastingly, that are iustified by fayth, and translated into the heauenly Ierusalē. So
the

the prophet Daniel calleth that Iustice which is gotten by the death of Christe, *sempiternall*. For this iustice vvhiche is so dearely bought by the sonne of God, is not onely a merite for the which eternal life is giuen vnto men: but it is also their euerlasting possession, and the very wedding garment, vvhewith men beeing clothed, may boldly sitte downe at the banquet of their Lorde. *Math. 22.*

It consisteth also in notable & excellent wisdom, far passing that which euer any mundaine creature was indued withall. It hath also annexed vnto it, sanctitie, puritie, & a restitution of all powers, aswel of the body, as of the soule. These glorified natures shal haue a notable pre eminence ouer all mundaine creatures, whiche shall bee in the newe vvorlde, as some suppose, according to the good vvill and pleasure of almightie God. For the Apostle Sainct Peter sayth: *Wee looke for a newe heauen and a newe earthe,* *2. Pet. 3.* *according too hys promise, vvherein iustice dwelleth.* *Esai. 65.* But touching the manner or order of these thynges, vvee ought to referre them to Gods vvill and pleasure. He him selfe knoweth best howe he will

A newe Anatomie.

will doo them:and vve of the sequeles & consequences,shal knowe the workes of god,which I the rather add bicause some may happily wonder at this doctrine.

Translati-
on into the
kingdome
of heauen.

This immutation or restitution of man being thus cōplet&finished,& the image of god being perfectly restored vnto mā, he shal at the last be translated into reall possessiō of the heauēly kingdom,which he had by faith & hope only in this life, as Christ hath promised,that himself wil giue sentēce in this forme : *Come ye blessed children of my father,possesse the kingdome prepared for you from the beginning of the worlde.*

Luke.23.

Mortal mē therfore shalbe remoued,not into any earthly , but into an heavenly Ierusalē,according to the words of christ spoken to the thiefe:*This day thou shalt be with me in paradise.* Now in the possession

Rom. 8.

of this kingdom the godly shal haue endles ioy,wherwithal they shalbe crowned in steed of misery, afflictiō,& persecutiō which they suffred for Christes sake in this mortal life:vvhich do so farre excel those miseries, that there can be no iust cōpariſon betwene thē : which the same Apostle calleth the crown of Iustice:and S.Peter a crowne of glory vvhiche neuer

2.Tim.4.
1.Pet.1.
and.5.

fadeth

fadeth avvay. For first the Saincts shal see
god, & shal come to perfection in knowv-
lege: *We see now in a glasse, & in a dark spech,* 1. Cor. 13.
but then we shall see face to face. And what
thing can there be more pleasant or ac-
ceptable, thē to cōmon personally with
our Redeemer, & to heare him discour-
sing heauenly things: vvhether is in deede
the best Scholehouse, & notablest Vni-
uersitie of all sapience & vvisdome. We
shal haue societie & familiaritie with the
Angels, Archangels, & al other heauenly
povvers: thē with the Patriarks, Prophets
& Apostles: and with al those that frō the
beginning of the world, haue bene soule-
diers vnder the banner of Iesus Christ.
For as al damned persons shalbe tormē-
ted vvith the diuel & his angels, in that
lake that burneth with fire & brimstone:
So shall the godly enioy endles felicitie
in that most flourishing kingdome, vvith
the good & iust angels eternally: where-
vnto shal be adioyned a vvilling obedi-
ence & seruice of god, with al our harts,
with al our minds, with al our willes, and
with all our strength. Then the which o-
bedience toward god our creator, redee-
mer & sauiour, there cānot be any thing
more

Perfect ob-
edience in
men glori-
fied.

A newe Anatomie.

more pleasant & delectable. There shall be no delight in carnal pleasure, in propagation of children, in mariages; in worldly regimentes. All whiche things shall cease: but we shal be busied about things farre more excellēt, vvhich we see in a glymmis & a farre of in this life, but shall knowe them perfectly in the life to come. And after al these things shal followe a blessed life, and that without ending, wherein shal be no dolor, sicknesse, or miserie: nor yet shall death haue any pover there, according to the promise of our sauiour Christ, *He that belceueth in me shall haue eternall life.*

John.3.

The torments of hell.

This their glorificatiō will be more apparant vnto vs now and, then also, if we on thother side cōsider the woe & misery which damned persons shall abide eternally: for vnto the great ioyes of the godly, there are correspondent so many tormentes of the vngodly. And fyrste, those miserable men shall want the sight or vision of God: the want of which is called of late Diuines, *Pana damni*, payne of losse: Whiche is so greuous a thing by the opinion of Chrysostome, and S. Augustine, that it were better to be in
hell

The payne of losse.

hell enjoying that vision, then to be in any place without it. Vnto the whiche payne of losse, there is added intolerable torments of fyre & brimstone: and many other infinit agonies & vexations, which the Diuines call *Penam sensus*, the payne of sence, or feling. The which two paynes are neuer without desperate houlung, weeping, & gnashing of teeth. What should I here speake of the sundry and diuers kinds of torments, vtherwithall damned persons vexe one another in hell: which are so vgglie & horrible that we tremble and quake, when we do but once thinke vpon them: and are so muche more greuous, because all releefe and ende thereof, are vtterly dispayred and distrusted. And the same are not a litle augmented, when damned men shall caste vp their eyes into heauen, and beholde those vvhom they had in this worlde in derision: nowve on the contrarie parte to rest in peace, and to reigne in all glory, honor, and blessednesse.

Payne of sence,

Sapt. 3. 4.

There are two questions vsually demaunded touching the state of glorification: first, whether the glory of the Elect be comon to all, without any differēce of

Of 8 equallitie or inequalitye of ioyes in eternall life.

inens

A newe Anatomie.

Rog. Al-
laus ex Pe.
Mart. in
1. Cor. 14.
The sicke-
mans salue

Origen &
the Chilia-
stes error
touching y
saluation of
all men.

mens accions or vocations in this present life: or vvhether there be any diuersitie at all. Secondly, whether in the state of glorification, men shall knowe such as were their acquaintance & frends in this life. Of the vvhich two questions, albeit not impartinent to this discourse, I vwill write nothing at this time: both because the discussing of these questions (in my iudgement) breede rather pleasure then profit: & also bicause the same are handled learnedly in our English tong, by two of our countrey men, *M. Allie*, and *M. Beacon*, (albeit one of them borrowed his tractation of this matter almost verbatim out of *P. Martyr*) vnto the therfore I remitte the Reader desituous to knowve further of this matter. I thinke it rather expediēt to admonish my reader in this part, of the heresie of the *Chiliasm*, vvhich supposed, that both al mē & diuels shuld be saued at the last day. Of the vvhich opinion vvas *Origen*: who also helde that the benefite of Christ should extende it selfe as largely as the offence of Adam. But there is playne & euident mention made in the holy scripture of the paynes of damned men. *Their worme shall neuer dye.*

dye. Nether is it expressed in the scripture that Christes binesite shuld be extēded as ample as the fall of Adā. And albeit some mainteining that proposition to helpe theselues, do affirme that Christes benefit extendeth it selfe to so many in nūber, in respect that by his meanes al men are partakers of the resurrectiō: vnto this it may be inferred, that as the resurrectiō is a benefit to the godly, so is it a punishment to the vngodly. For the resurrectiō of the wicked is vnto the partly an execution of gods seueritie and wrath. And if the lord pronounced of Iudas, *that it had bin better for him neuer to haue bin borne*: why may not the same be spoken of the wicked, *It were better for them not to rise agayne*. Moreouer albeit they seme to haue found some refuge in respect of the resurrectiō, bicause Christes benefit is spred to as many in number as Adams transgression, what would they answer, if they shuld be vrged with an argument of Adams offence, & Christes iustice: Will they say that all haue bin so iustified in Christe, as they haue sinned in Adam? Surely to this they can not answer. For not so many by much shal be iustified by Christe, as shall be damned in

It were better for y wicked neuer to rise agayne.

A newe Anatomie.

Pe. Mar.
in. 1. Cor.
15.

Rom. 5.

*The state
of man glo-
rified, excel-
leth y^e firste
state of
man after
his creatiō.*

Adam. And this is the minde of *P. Martyr* in this matter: and the Apostle him selfe seemeth to restrayne Christes benefits, to those that haue receiued the abundāce of grace, & gyft of righteousness. For if by the sinne of one, death raigned by the meanes of one: much more they whiche receiue abundaunce of grace, & the gyft of righteousness, shall reigne in lyfe, by the meanes of one, Iesus Christ.

And albeit I yeeld willingly to the former opinion touching the extending of Christes benefites to the fewer nūber: yet it is to be added, that the effects of the benefites & gifts of christ are more ample & notable to that number, which are partakers of the same in the state of glorification. The dignitie of the image of god after his creation, was no doubt notable & excellent, & did brightly shew foorth the loue of the creator toward the creature: but that image of god which shalbe restored after the resurrection, to al those that beleue in Christ, shal be much more excellent. For we shal be colored and clensed with the precious blood of Christ. And this restitution shal be perpetuall & vnchangeable, wheras in the first state of mā it was changeable, & indured for a short time. And as the heauenly life vvyth

Christ dothe farre excell the earthly lyfe with Adam befare his fall : euen so no doubt the image of god perfectly restored by Christ in glorification, shal much excel the first donatiō: but bicause the curious sifting of these matters passe the cōpasse of mans capacitie, and smal is the smacke that we haue of these things, vvhiles our foules are clogged with earthly vessels: let vs besech Christ to hasten his cōming, that we may take possession of that heavenly heritage, where we shal beholde all those things, euen with these eyes of ours, and enioy the same in our bodies and foules.

This excellēt restitution of the faythful, may not be ascribed to their owne works (albeit god in his mercy promiseth to reward & crown the same) but onely to the mercy of God in his sonne Christ. For as the resurrection from the dead, is neither the work of man, nor of angels, but of god alone: euen so al those things vvhich apperteine to mans eternall glorification, proceede only of the power & goodnes of god, in exhibiting his sonne to finish this vvorke. As the Apostle sayth, *We are reconciled to god by the death of his sonne. Agayne, Receyuing abundance of grace and iustice : they*

Glorification is properly the worke and gift of Christ.

Rom. 5.

G.ij.

shall

A newe Anatomie.

Rom. 4.

shall reigne in life by one man, Iesus Christ. And also, He rose agayne for our iustification. And hereof it cometh to passe that our sauour Christ is oftē times in the scripture called

*Joh. 14. 10
The worke
of redemp-
tion is only
Christes.*

our life: I am the way, the trath, and the life. And, I came that they mighte haue life. Euen so is the donation of eternall life ascribed vnto him: And the reason is, because he is

Joh. 14.

our Mediator & Redemer. For albeit the father and the sonne are one, yet will the father be knowen in his sonne only: and it

Jo. 16. 7.

is the sonne only that demeriteth & sendeth the holy ghost into the harts of beleeuers. The vvordes of Athanasius are

Athanasius.

worthy the obseruation in this matter: It was requisite that the sonne should assume mans nature, that by meanes of the essentiall Image of god, man being the create image, might be resto-

Origines.

red. Wherof Origen also writeth excellently: Mā brought the maligne image throggh sinne, therefore Christ came in the likenes of mā, to reforme vs according to his image.

Ephc. 4.

Nowv that vvee all may be partakers of this glorification, it behoueth vs to begin new obedience in this life, which is acceptable to god, through Christ: and as the Apostle doth exhort vs: Let vs put on the new man, which after God is formed in righteousnessse

ousnesse and holynes of truth. Let vs alvvayes haue in remembrance, that this life of ours is nothing els but a pilgrimage, through the vvhich yvee must trauell into eternall life. Let vs forget those things that are behinde our backes, and desire those things that are before our faces: Let vs ame to the marke, euen to the garland of eternal life, through Iesus Chrilt: Let vs be certēly perswaded (as the truth is in dede) that there can be no greater plague, then to be separate from God by sinne: & in place of eternal ioy, to abide eternal misery, & for swete life, to receiue bitter death. Let the consideration of Gods image imparted vnto mankinde, moue vs to haue alvvayes in remembrance gods great loue towarde vs, & our dutie to him againe: Wherof S. Augustine writeth excellently after this maner: *Vnderstand* (O man) by thy honor in thy first estate, how much thou are bound to thy creator: which dignitie he aduanced thee vnto, that thou shouldst so much the more loue him as he hath preferred thee in honor before all mundaine creatures. For by the counsaile of the holy trinitie, thou wast not onely excellently created: but created after the similitude & image of the creator, which was not collated to any other creature

*August .
libe. de sa-
lut. doc.
cap. 3.*

The effect
and fruite
which sho-
ulde spring
by the con-
sideration
of these
things.

but

A newe Anatomie.

Phi. 1.

Reu. 14.

Phi. 3.

Ecclesi. 1.

Godly men
are satisfied
onely in the
fruition of
heavenly
things.

but to man only. By this and such like consideration, it shal come to passe, by the aide of Gods grace, that we shal defie & tread down earthly things, & couet celestial & heavenly things: We shal say with the Apostle, *I desire to be lofed, & to be with Christ:* So shal we dye blessedly, and rest fro all labors: *so shall we arise agayne to immortalitie, and our bodies shal be conformed vnto the body of christ.* And so we shal haue perfect felicitie, being ioyned to god the perfect goodnes, in perfect loue: and the image of God, after the which we be first created, shal be more perfectly absolued in vs. In the whiche Image there shal shine perfect iustice, perfect holynes, perfect libertie, perfect vvisdom, perfect clearnes & glory, wherof the Prophet speaketh, saying: *I shal be satisfied, when I shall awake according to thy similitude.* Whervnto Salomon also alludeth, saying, *The eye is not satisfied with seeing, neither is the eare filled with hearing.* In whiche sentence the Wiseman signifieth, that nothing can suffice man, before he come to god, & rest in him. For there is in man such a desire of diuine things, that nothing can sufficiētly cōtent him, but that which is the chiefest: which when he obtēneth, then he resteth
in

in the same as in the cheefe felicitie. And therefore his perfit estate must nedes be in eternal blessednes which we begin here in this life, & absolue perfectly in the life to come: vvhherof Prosper speaketh: *The life to come, is beleued to be blessed sempiternally, & sempiternally blessed where there is perfect loue, & no feare.* The state of this blessednes was offred to S. Iohn in a vision: *He sawe the holy citie Ierusalem prepared like a spouse for her husbände Christ: in the which there was neither mourning, neither clamor, nor death: but ioye, peace, quietnes, & euerlasting life. Whose walles were of precious stone, And the citie was pure golde like vnto cleare glasse: and the foundations of the wall of the citie were garnished with all maner of precious stones. The twelue gates were twelue pearles, euery gate was of one pearle, and the streete of the citie was pure gold, as it were shining glasse. And I sawe no temple therein, for the Lord god almightie, & the Lambe, are the temple of it. And the Citie had no neede of the sunne, neither of the moone, to lighten it, for the glory of God, & the lambe is the light of it. And the nacions of them which are saued, shal walke in the light of it: and the kings of the earth do bring their glorie and honor vnto it. And the gates of it shal not be shut at all by day: for there*
shall

Reu. 21.

A certen
description
of the ioyes
of heauen
out of & ho-
ly scripture

A newe Anatomie.

*shall be no night. And they shall bring the glory and honor of the gentiles vnto it. And there shall in no wise enter into it any vncleane thing, neither what soeuer worketh abomination, or maketh lyes: but they onely which are vwritten in the lambes booke of life. The image of true felicitie which we couet & desire, is after a sort represented vnto vs in this description: which albeit it doth not, nor can not liuely & perfectly expresse the same: yet it is proposed both to stirre vs vp to an earnest desire thereof, and to kindle in vs an ardent loue of pietie and all other heauenly vertues: vntill vve haue runne out our race in this life, & do come vnto the goale or garland of promised felicitie, vvhich is so incomprehensible to all humaine speeche, penne, and cogitation, that the Apostle in the declaration thereof, findeth in him selfe some defecte and vvante: and therefore repeteth oute of the Prophet, *The eye hath not scene, the eare hath not heard, neither hath the hart of man conceyued those Ioyes, vvhiche God hath prepared for those that loue him.**

*Esa. 64.
1. Cor. 2.*

FINIS.

HH 223/10

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